

O F  
Communion with God

The Father, Sonne, and Holy Ghost,  
*Each Person Distinctly;*

I N

Love, Grace, and Consolation:

O R

THE SAINTS FELLOWSHIP

With the Father, Sonne, and Holy Ghost,

UNFOLDED.

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By JOHN OWEN D.D.

A Servant of JESUS CHRIST  
in the Work of the Gospel.

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God is Love. 1 Joh. 4. 8.

Tell me O thou whom my Soule Loveth where thou Feedest. Cant. 1. 7.

Make hast my Beloved, Cant. 8. 14.

Grieve not the Holy Spirit of God whereby ye are Sealed to the day of Redemp-  
tion. Ephes. 4. 30.

Now there are diversities of Gifts but the same Spirit. And there are differences  
of Administrations, but the same Lord, and there are diversities of opera-  
tions but it is the same God. 1 Cor. 12. 4, 5, 6.

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# Communion with God

The Father, Son, and Holy Ghost,

Everlasting Trinity;

I N

Love, Grace, and Communion;

## THE SAINTS FELLOWSHIP

With the Father, Son, and Holy Ghost,

UNFOUNDED

B. J. O'NEAL, D.D.

A GIVER OF THE CHRIST

in the Work of the Gospel.

Published by the  
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This book is published by the Trinity Episcopal Church, New York, N.Y.  
It is a book of devotion and prayer, and is intended to be used in the family and in the church.  
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for HODGKINSON, 1880.



Christian Reader,



*I* ~~is now six yeares past,~~ since  
I was brought under an en-  
gagement of promise for the  
publishing of some meditati-  
ons on the subject which thou  
wilt find handled in the en-  
suing Treatise. The Reasons  
of this delay, being not of  
publicke concernment, I shall  
not need to mention. Those  
who have been in expectation of this duty from me, have  
for the most part been so farre acquainted with my condi-  
tion and employments, as to be able to satisfy themselves,  
as to the deferring of their desires. That which I  
have to adde at present is only this; having had many  
opportunities, since the time I first delivered any  
thing in pulicke on this subject, (which was the  
meanes of bringing me under the engagements men-  
tioned) to reassume the consideration of what I had

first fixed on, I have been inabled to give it that improvement, and to make those additions to the main of the designe and matter treated on, that my first debt, is come at length to be only the occasion of what is now rendered to the Saints of God. I shall speak nothing of the subject here handled; it may I hope speak for it selfe, in that spirituell savour and relish which it will yeild to them, whose hearts are not so filled with other things, as to render the sweet things of the Gospell bitter to them. The designe of the whole Treatise, thou wilt find Christian Reader, in the first Chapters of the first part: and I shall not detain thee here with the perusal of any thing which in its proper place will offer it selfe unto thee: know only, that the whole of it hath been recommended to the Grace of God in many supplications, for its usefulness unto them that are interested in the Good things mentioned therein.

J. O.

Oxon. Ch. Ch. Coll.

Jul. 10. 1657.



# CHAP. I.

That the Saints have Communion with God. 1 Joh.  
1. 3. considered to that purpose. Somewhat of the  
nature of communion in Generall.



**I**N the first Epistle of Iohn chap. 1. v. 3. the Apostle assures them to whom he wrote, that the Fellowship of Believers is with the Father and with his Son Iesus Christ: and this he doth with such an unusuall kind of expression as bears the force of an *Aseveration*, whence we have rendred it, *Truely our fellowship &c.*

§. 1.  
καὶ ἡ κοινωνία  
ἐστὶν ἡ  
πατρὸς &c.

The outward appearance and condition of the Saints in those dayes being very mean and contemptible, their leaders being accounted as the filth of this world, and as the offscouring of all things, the inviting others unto Fellowship with them, and a participation of the pretious things which they did enjoy, seems to be exposed to many contrary Reasonings, and Objections: What benefit is there in Communion with them? Is it any thing else but to be sharers in Troubles, Reproaches, Scornes, and all manner of evils? To prevent, or remove these and the like Exceptions, the Apostle gives them to whom he wrote to know, (and that with some earnestnesse of expression) that not withstanding all the disadvantages their Fellowship lay under, unto a carnall view, yet in Trueth it was and would be found to be, (in reference to some with whom they held it)

§. 2.

¶ *Ὁς ἐσθλὸς ὁμοῦ μετὰ τῶν κακῶν*  
1 Cor. 4. 8, 9, 10, 11,  
12, 13. Romans 8. 35, 36.  
Hebrews c. 10. v. 32, 33,  
34. Christianos ad leones.  
Et puro nos deus Apostolos  
novissimos elegit veluti bestiariorum Tert. de Pud. Act. 17.  
18. Gal. 6. 12. Semper esuris similes, nunquam cadentes.

very honourable glorious and desirable: For truly (saith he) our fellowship is with the Father and with his Sonne Jesus Christ.

§. 3.

This being so earnestly and directly asserted by the Apostle, we may boldly follow him with our Affirmation, viz. That the Saints of God have communion with him: And an holy and spirituall communion it is, as shall be declared. How this is spoken distinctly, in Reference to the Father, and the Son; must afterwards be fully opened, and carryed on.

§. 4.

By Nature, since the Entrance of sin, no man hath any Communion with God. He is Light, We Darknesse, and what communion hath Light with Darknesse? He is life, we are dead. He is Love and we are enmity, and what Agreement can there be between us? Men in such a condition, have neither Christ, nor Hope, nor God in the World Ephes. 2. 12. being alienated from the life of God through the ignorance that is in them. Chap. 4. 18. Now, two cannot walke together unlesse they be agreed. Amos 3. 3. Whilst there is this distance between God and Man, there is no walking together for them in any fellowship, or Communion. Our first Interest in God, was so lost by sinne, as that there was left unto us (in our selves) no possibility of a Recovery. As we had esse. *August.* deprived our selves of all Power for a Returnall, so God had Eccles. 7. 29. not revealed any way of Access unto himselfe, or that he could Jerem. 13. 23. under any consideration be approached unto by sinners, in Peace. Acts 4. 12. Not any worke that God had made, not any Attribute that he had revealed, could give the least light into such a dispensation.

§. 5.

The manifestation of Grace and pardoning Mercy, which is the only doore of entrance into any such communion, is not committed unto any but unto him alone, in whom it is, by whom that Grace and mercy was purchased, through whom it is dispensed, who reveals it from the Bosome of the Father. Hence this communion and fellowship with God is not in expresse termes mentioned in the old Testament. The thing it selfe is found there; but the cleare light of it, & the boldnesse of Faith in it, is discovered in the Gospell, and by the Spirit administered therein. By that Spirit, we have this Liberty: 2 Cor. 3. 17, 18. Abraham was unum cum illo manebat cui offerebat, unum in se fecit, pro quibus offerebat, unus ipse fuit, qui offerebat & quod offerebat: *August. de Trinit. 4.*

the

the friend of God: *Iſa. 41. 8. David a man after his own heart. Enoch walked with him. Gen. 5. 24.* All enjoying this communion and fellowship for the ſubſtance of it: But the way into the Holyeſt was not yet made manifeſt, whiſt the firſt tabernacle was ſtanding *Heb. 9. 8.* Though they had communion with God, yet they had not *acceſſary*, a boldneſſe and confidence in that communion. This follows the entrance of our High Prieſt into the moſt holy place: *Heb. 4. 16. chap. 10. 9.* The vail alſo was upon them, that they had not *ελευθερια*, freedom and libertie in their acceſſe to God, *2 Cor. 3. 15, 16. &c.* But now in Chriſt, we have boldneſſe and acceſſe with confidence, to God. *Ephes. 3. 12.* This boldneſſe and acceſſe with confidence, the Saints of old were not acquainted with. By Jeſus Chriſt alone then on all conſiderations as to being, and full manifeſtation, is this diſtance taken away; He hath conſecrated for us a new and living way (the old being quite ſhut up) through the vail, that is to ſay his fleſh, *Heb. 10. 20.* and through him we have an acceſſe by one ſpirit unto the Father, *Ephes. 2. 18.* We who ſometimes were farre off, are made nigh by the blood of Chriſt, for he is our peace &c. verſe. 13, 14. Of this foundation of all our communion with God, more afterwards and at large. Upon this new bottome and Foundation, by this new and living way, are ſinners admitted unto Communion with God, and have Fellowship with him. And truly for ſinners to have fellowship with God, the infinitely holy God, is an aſtoniſhing diſpenſation. To ſpeake a little of it in Generall; Communion relates to things and perſons. A joint participation in any thing whatever, Good or evil, duty or enjoyment, nature or actions, gives this denomination to them ſo partaking of it. A common intereſt in the ſame nature gives all men a fellowship or communion therein. Of the Eleſt it is ſaid, *αὐτοὶ κοινωνοῦντες αὐτοῦ ἐν ἡμεῖς* Heb. 2. 14. theſe children partook of, (or had fellowship in with the reſt of the world) fleſh and blood; the ſame common nature with the reſt of mankind; and therefore Chriſt alſo came into the ſame fellowship: *ἐκ διουτις μετὰ πάντας τοὺς υἱοὺς ἀνθρώπων*. There is alſo a communion as to ſtate and condition, whether it be Good or evil; and this either in things internall and ſpirituall, ſuch as is the communion of Saints among themſelves; or in reſpect of outward things; ſo was it with Chriſt and the two thieves, as to one condition,

*Παρουσία  
ἐν τῇ οὐρανῷ  
αὐτῶν ἐν  
προσώπῳ.*

*1 John 3. 1.  
ἐκ τῆς οὐρα-  
νῆς ἔρχεται  
ὁ υἱὸς τοῦ  
ἀνθρώπου  
ἐν νεφελῇ  
καὶ οὐρανὸν  
καὶ γῆν ἐπι-  
σκέψεται.  
ἀπὸ πάντων  
τοῦ κόσμου  
ἐκείνη ἡ ὥρα  
ἐλθούσης  
ἐκείνους  
ἀποκτενεῖ.*

*Ogemadmo-  
dum nobis  
arribabem  
ſpiritus reli-  
quit, ita & a  
nobis arrib-  
bonem car-  
nis accepit &  
vexie in Cœ-  
lum, pignus  
totius ſummæ  
illuc redi-  
gendæ.  
Ternak.  
Reſur.*





cated all Issues of love mutually: In Spirituall things this is more eminent. Those who enjoy this Communion have the most excellent Union, for the foundation of it; and the Issues of that Union which they mutually communicate are the most precious and eminent.

Of the Union, which is the foundation of all that Communion we have with God, I have spoken largely elsewhere, and have nothing farther to adde thereunto.

Our Communion then with God, consisteth in his communication of himselfe unto us, with our returnall unto him, of that which he requireth and accepteth, flowing from that Union which in Jesus Christ we have with him: And it is twofold, 1. *Perfect and compleat*, in the full fruition of his Glory, and totall giving up of our selves to him, resting in him, as our utmost end, which we shall enjoy, when we see him as he is: and 2. *Initiall and incompleat*, in the first fruits and dawnings of that perfection, which we have here in Grace, which only I shall handle.

§. 7.

§. 8.

Nostri quippe & ipsius conjunctio, nec misce personarum, nec unit substantiarum, sed affectus consociari, & confederari voluntates. Cyp. de Can. Dominic.

stantias, sed affectus consociari, & confederari voluntates. Cyp. de Can. Dominic.

It is then, I say of that mutuall communication in giving and receiving, after a most holy and spirituall maner, which is between God and the Saints while they walke together in a Covenant of peace, ratified in the blood of Jesus, whereof we are to areat. And this we shall doe, if God permit, in the meane time, Praying the God and Father of our Lord and Saviour Jesus Christ, who hath of the riches of his Grace, recover'd us from a state of enmity, into a condition of Communion and Fellowship with himselfe, that both both parties, and they that read the words of this mercy, may have such a Taste of his sweetnesse and excellencies therein, as to be stirred up to a farther longing after the fulnesse of his Salvation, and the eternall fruition of him in Glory.

§. 9.

Magna est etiam illa communis quæ confictor ex benedictio ultrocitroque datis acceptisque. Clem. Off. 12.

## CHAP. II.

That the Saints have this Communion distinctly with the Father, Sonne, and Spirit: 1 Iohn 5. 7. opened to this purpose. Also 1 Cor. 12. 4. 5, 6. Ephes. 2. 18. Father and Sonne mentioned jointly in this communion. The Father solely: the Sonne also and the Holy Ghost singly. The Saints respective regard in all worship to each Person manifested. Faith in the Father: Ioh. 5. 9, 10. and love towards him. 1 Iohn 2. 15. Mal. 1. 6. So is prayer and prayse: It is so likewise with the Sonne. Ioh. 14. 1. Of our Communion with the Holy Ghost. The truth farther confirmed.

§. I.

Eccē discō  
tium esse pa-  
trem, & aliū,  
filiū, non di-  
vīone ali-  
quā sed di-  
stinctione:  
Terminat. ad  
Præf.

Quod pater  
non est vñus,  
sed pater ve-  
rius est de-  
us; et  
filius non  
est deus  
vela deus,  
sed  
filius non  
est deus  
Greg. Naz.

§. 2.

That the Saints have Communion with God, and what communion in generall is, was declared in the first chapter. The manner how this communion is carried on, and the matter wherein it doth consist, comes next under consideration. For the first, in respect of the distinct persons of the Godhead, with whom they have this fellowship, it is either distinct and peculiar, or else, obtained and exercised jointly and in common. That the Saints have distinct communion with the Father, and the Sonne, and the Holy Spirit, (that is, distinctly with the Father, and distinctly with the Sonne, and distinctly with the Holy Spirit) and in what, the the peculiar Appropriation of this distinct communion unto the severall persons, doth consist, must in the first place be made manifest.

1 Iohn ch. 5. v. 7. The Apostle tells us, there are three that bear witness in Heaven, the Father, the Word, and the Spirit. In Heaven they are, and bear witness to us. And what is it that they beare witness unto? Unto the Sonship of Christ, and the Salvation of Believers in his blood. Of the carrying on of that, both by Blood and Water, Justification and Sanctification, is He there treating. Now how do they bear witness hereunto? even as three, as three distinct witnesses. When God witnesseth concerning our Salvation, surely it is incumbent on us to receive his Testimony: And as he beareth witness, so are we to receive it. Now this is done distinctly. The Father beareth witness, the Son beareth witness, and the Holy Spirit beareth witness; for they

are

are three distinct Witnesses. So then are we to receive their severall Testimonies, and in doing so, we have communion with them severally; for in this giving and receiving of Testimony, consists no small part of our Fellowship with God; wherein their distinct witnessing consists, will be afterward declared.

1 Cor. ch. 12. v. 4, 5, 6. The Apostle speaking of the distribution of Gifts and Graces unto the Saints, ascribes them distinctly in respect of the Fountain of their communication unto the distinct persons. *There are diversities of Gifts, but the same SPIRIT.* §. 3.  
 RIT. The one and selfe-same Spirit that is the Holy Ghost v. *ἡ ἐκείνου χάρις*; 12. And there are differences of Administrations, but the same LORD. the same Lord Jesus. v. 3. And there are diversities of Operations, but it is the same GOD, &c. even the Father, Ephes. 4. 6. So Graces and Gifts are bestowed, and so are they received.

And not only in the Emanation of Grace from God, and the Elapses of the Spirit on us, but also in all our Approaches unto God, is the same distinction observed: For through Christ, we have an Access by one Spirit, unto the Father. Ephes. chap. 2. v. 18. Our Access unto God (wherein we have communion with him) is *ἡ διὰ τοῦ Χριστοῦ*, through Christ, *ἡ ἐν πνεύματι* in the Spirit, and *οὐκ ἐν ἑαυτοῖς* not in ourselves, unto the Father. The persons being herein considered, as engag'd distinctly into the Accomplishment of the Councell of the will of God, revealed in the Gospell.

Sometimes indeed there is expresse mention made only of the Father and the Son, 1 Joh. ch. 1. v. 3: *Our fellowship is with the Father and with his Son Jesus Christ.* The particle (and) is both distinguishing, and uniting. Also Joh. chap. 14. v. 23. *If I love me, he will keep my words, and my Father will love him, and WE E. will come unto him, and make our abode with him.* It is in this communion, wherein Father and Son do make their abode with the soule.

Sometimes the Son only is spoken of unto this purpose. 1 Cor. ch. 1. v. 9. *God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.* And Revel. ch. 3. v. 20. *If any man heare my voyce and open the doore, I will come in to him, and will sup with him, and he with me; of which place afterwards.*

Sometimes

Sometimes the Spirit alone is mentioned, 2 Cor. ch. 13. v. 14: *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.* This distinct Communion then of the Saints with the Father, Son, and Spirit, is very plain in the Scripture; but yet, it may admit of farther Demonstration: Only this caution I must lay in before hand. Whatever is affirmed in the pursuit of this truth, it is done with Relation to the Explanation ensuing in the beginning of the next Chapter.

36. The way and means then on the part of the Saints, whereby  
 in Christ they enjoy Communion with God, are all the Spiritual  
 and holy aſtings, and outgoings of their ſoules in thoſe Graces,  
 and by thoſe waies, wherein both the Morall, and Inſtituted  
 worſhip of God doth conſiſt. Faith, Love, Truſt, joy, &c. are the  
 naturall or Morall worſhip of God, whereby thoſe in whom  
 they are, have Communion with him. Now theſe are either im-  
 mediately aſted on God, and not tyed to any waies or means  
 outwardly manifeſting themſelves; or elſe they are farther drawn  
 forth, in ſolemne Prayer and Praises, according unto that way  
 which he hath appointed. That the Scripture doth diſtinctly  
 aſſigne all theſe unto the Father, Sonne, and Spirit: manifeſting  
 that the Saints doe, in all of them, both as they are purely  
 and nakedly morall, and as farther cloathed with inſtituted wor-  
 ſhip, reſpect each Perſon reſpectively, is that, which to give lights  
 to the aſſertion in hand, I ſhall farther declare by particular  
 Inſtances.

4. 7. 1. For the Father: Faith, Love, Obedience, &c. are peculiarly, and distinctly yielded by the Saints unto him, and He is peculiarly manifested in those ways as acting peculiarly toward them, which should draw them forth, and stirre them up thereunto. He gives Testimony unto, and beareth witness of his Son: 1 John chap. 5. v. 9. *This is the witness of God which he hath testified of his Sonne.* In his bearing witness he is an object of believe. When he gives Testimony (which he doth as the Father, because he doth it of the Son) he is to be received in by Faith. And this is affirmed v. 10. *He that believeth on the Son of God, hath the witness in himselfe.* To believe on the Sonne of God in this place, is, to receive the Lord Christ as the Sonne, the Son given unto us, for all the ends of the Father. Love, upon the Credit of the Fathers Testimony.

Testimony: and therefore therein is Faith immediately acted on the Father. So it follows in the next words, *He that believeth not God (that is, the Father, who beares witness to the Son) makes him a Liar: You believe in God, (saith our Saviour) Joh. chap. 14. 1. that is, the Father, as such; for he adds, believe also in me, or believe you in God, believe also in me. God as the prima Veritas, upon whose Authority is founded, and whereinto all divine faith is ultimately resolved, is not to be considered uncommunicably as peculiarly expressive of any Person, but as such, comprehending the whole Deity, which undividedly is the prime object thereof. But in this particular it is the Testimony and Authority of the Father (as such) therein, of which we speake, and whereupon faith is distinctly fixed on him: which if it werenot so, the sonne could not add, believe also on me.*

The like also is said of Love. 1 John chap. 2. v. 15. *If any man love the world, the Love of the Father is not in him.* That is, the Love which we beare to him, not that which we receive from him. The Father is here placed, as the Object of our Love; In Opposition to the World, which takes up our Affections. *1 Joh. 2. 15.* The Father denotes the matter and object, not the efficient cause of the love enquired after. And this Love of him as a Father, is that which he calls his Honour; Mal. 1. 6.

Further, These Graces as acted in prayer and Praises, and as clothed with instituted worship, are peculiarly directed unto him. We call on the Father 1 Pet. 1. 17. Eph. ch. 3. v. 14, 15. *For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named. Bowing the knee, comprizeth the whole worship of God, both that which is morall in the universall obedience he requirerh, and those peculious ways of carrying it on, which are by him appointed. Isa. ch. 45. v. 23. Unto me (saith the Lord) every knee shall bow, and every tongue shall swear. Which v. 24, 25. he declarerh to consist in their acknowledging of him, for Righteousnesse, and strength. Yea, it seemes sometimes to comprehend the orderly subjection of the whole Creation unto his soveraignty. In this place of the Apostle, it hath a farre more restrained Acceptation; and is but a figurative expresseion of Prayer, taken from the most expressive bodily posture to be used in that duty. This he farther manifestly; v. 16, 17. declaring at large what his Aime was, and wherea-*



hours, his thoughts were exercised in that bowing of his knees. The workings then of the *spirit of God* in that Duty, are distinctly directed to the Father as such, as the fountain of the Deity, & of all good things in Christ; as the Father of our Lord Jesus Christ. And therefore the same Apostle doth in another place, expressly injoyne, and yet as expressly distinguish the Father and the Sonne in directing his supplications: 1 Thess. 3. 11. *God himselfe our Father, and our Lord Jesus Christ direct our way unto you.* The like president also have you of thanksgiving; Ephes. chap: 1. v. 3, 4. *Blessed be the Father of our Lord and Saviour Jesus Christ &c: I shall not adde those very many places, wherein the*

Jerem. 10. 11.

17. 5. 6.

Gal. 4. 8.

severall Particulars that doe concur unto that whole divine worship (not to be communicated unto any, by nature not God with our Idolatry) wherein the Saints do hold Communion with God, are distinctly directed to the Person of the Father.

6 10.

It is so also in Reference unto the Son: Job: chap: 14. v. 2. *You believe in God (saith Christ) believe also in me.* Believe also, as Faith distinctly on me; Faith Divine, supernaturall, that Faith whereby you believe in God, that is the Father. There is a believing of Christ, viz. that he is the Sonne of God, the Saviour of the world. This is that whose neglect our Saviour so threatened unto the Pharisees: John 8. 24. *If you believe not that I am He, you shall dye in your sinnes.* In this sense Faith is not immediately fixed on the Son, being only an owning of him, that is, the Christ to be the Son, by closing with the Testimony of the Father concerning him. But there is also a Believing on him, called believing on the name of the Son of God. 1 John chap. 5. v. 13. So also John chap. 9. v. 36. *yea the distinct affixing of Faith, offices and confidence on the Lord Jesus Christ the Son of God, as the Son of God, is most frequently pressed, Job: 3. 26. God (that is the Father) so loved the World that whosoever believeth on him (that is the Sonne) should not perish.* The Sonne who is given of the Father is believed on. He that believeth on him, is not condemned v. 18. *He that believeth on the Sonne hath eternall life* v. 36. This is the worke of God that ye believe on him, whom he hath sent, Joh. 6. 29. v. 40. 1 John 4. 20. The foundation of the whole is laid Joh. 5. 23. *That all men should honour the Sonne, even as they honour the Father: he that honoureth not the Sonne, honoureth not the Father.*

erib not the Father which sent him. But of this honour and worship of the Sonne, I have treated at large elsewhere: and shall not in generall insist upon it againe. For Love, I shall only adde that solemn Apostolicall benediction, Ephes. chap. 6. v. 24. *Grace be with all them that Love our Lord Jesus Christ in sincerity.* That is with Divine Love, the Love of Religious worship; which is the only incorrupt love of the Lord Jesus.

Further: that Faith, Hope, and Love, acting themselves in all manner of Obedience and appointed Worship, are peculiarly due from the Saints, and distinctly directed unto the Sonne, is abundantly manifested from that solemn doxology Revel. chap. 1. v. 5, 6. *Unto him that loved us and washed us from our finnes in his own blood, and hath made us Kings and Priests unto God and his Father, to us him be Glory and dominion for ever, and ever, Amen.* Which yet is set forth with more Glory, chap. 5. v. 8. *The foure living creatures, and the foure and twenty Elders fell down before the Lambe, having every one of them Harpes, and Golden Vials full of Odours, which are the prayers of Saints.* and v. 13, 14. *Every creature which is in Heaven, and on earth, and under the Earth, and such as are in the Sea, and all they are in them, heard I saying, Blessings, Honour, Glory, and Power, be unto him that sitteth on the throne, and unto the L. M. B. E. for ever and ever. The Father, and the Sonne, He that sitteth upon the throne, and the Lambe, are held out joyntly, yet distinctly as the adequate object of all divine Worship and Honour, for ever and ever. And therefore Stephen in his solemn dying Invocation, fixeth his Faith and Hope distinctly on him: Acts 7. 59. 60. *Lord Jesus receive my spirit, and Lord lay not this sinne to their charge; for he knew, that the Sonne of man had power to forgive finnes also. And this worship of the Lord Jesus, the Apostle makes the discriminating character of the Saints: 1 Cor. chap. 1. v. 2. *With all (saith he) that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; that is, with all the Saints of God. And Invocation generally comprizes the whole worship of God. This then is the due of our Mediator, though as God, as the Sonne, not as Mediator.***

Thus also is it in reference unto the Holy Spirit of Grace. The closing of the great sinne of unbelife, is still described as an opposition unto, and a resisting of that Holy Spirit. And you have distinct mention of the Love of the Spirit Rom. chap. 15.

v. 13. The Apostle also peculiarly directs his supplication to him, in that Solemne benediction, 2 Cor. 13. 14. *The Grace of the Lord Jesus Christ, the Love of God, and the Communion of the Holy Spirit be with you.* All such benedictions are originally supplications. He is likewise entitled unto all instituted worship, from the Appointment of the Administration of Baptisme in his name Math. 28. 18: Of which things more afterwards.

Now of the things which have been deliver'd, this is the same: There is no grace whereby our soules goe forth unto God, no act of divine worship yielded unto him, no duty or obedience performed, but they are distinctly directed unto Father, Sonne, and Spirit: Now by these and such like wayes as these, doe we hold Communion with God: and therefore we have this Communion distinctly, as hath been described.

§. 13. This also may farther appeare, if we consider how distinctly the persons of the Deity are revealed to act in the communication of those good things, wherein the Saints have Communion with God: As all the spirituell *ascendings* of their soules, are assigned unto them respectively, so all their internall *receivings* of the Communications of God unto them, are held out in such a distribution, as points at distinct Rises & Fountains, (though not of being in themselves, yet) of dispensations unto us. Now this is declared two ways. *Tamen persone discrimine in istis operibus:* Math. 3. 16. Acts 3. 3. Gen. 19. 24. Gen. 1. 56. Math. 28. 19. 2 Cor. 13. 13.

§. 14. 1. When the same thing, is at the same time, ascribed jointly, and yet distinctly to all the Persons in the Deity, and respectively to each of them. So are *Grace* and *Peace*, Revel: chap. 1. v. 4. 5. *Grace be unto you and Peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ who is the faithful witness &c.* The seven spirits before the Throne, are the Holy Spirit of God, considered as the perfect fountaine of every perfect Gift and dispensation. All are here joyned together, and yet all mentioned as distinguished in their Communication of *Grace* and *Peace*, unto the Saints. *Grace and Peace be unto you, from the Father, and from &c,*

2. When the same thing is attributed severally and singly unto each person. There is indeed, no gracious Influence from above, no Elapse of Light, Life, Love, or grace upon our hearts, but proceedeth in such a dispensation. I shall give only the

Instance, which is very comprehensive, and may be thought to comprize all other particulars; and this is *TEACHING*. The Teaching of God, is the reall Communication of all and every particular Emanation from himselfe unto the Saints, whereof they are made partakers. That promise, they shall be all taught of God, enwrapps in it selfe the whole Mystery of Grace, as to its actual dispensation unto us, so farre as we may be made reall possessours of it. Now this is assigned,

1. Unto the *FATHER*. The Accomplishment of that Promise is peculiarly referr'd to him. John chap. 6. v. 45. *It is written in the Prophets, and they shall be all taught of God. Every man therefore who hath heard & learned of the FATHER, cometh unto me.* This Teaching whereby we are translated from death unto life, brought unto Christ, unto a participation of Life and Love in him, it is of, and from the Father: him we heare, of him we learne, by him are we brought unto Union and Communion with the Lord Iesus. This is his drawing us, his begetting us a new of his own Will, by his own spirit. And in which worke he employs the Ministers of the Gospell; Acts, 26. 18.

Math. 11. 25.  
Joh. 1. 13.  
Jam. 1. 18.

2. Unto the *SON*. The Father proclaimes him from Heaven to be the great Teacher in that solemn charge to heare him, which came once againe from the excellent glory, *This is my beloved Son, heare him.* The whole of his Propheticall, and no small part of his Kingly Office consists in this Teaching; Herein is he said to draw men unto him, as the Father is said to do in his Teaching; Ioh. 12. 32. which he doth with such efficacy that the dead heare his voyce and live. The Teaching of the Son, is a *Life-Giving*, a spirit breathing Teaching: an effectuall influence of Light, whereby he shines into darknesse; Communication of Life, quickning the dead; an opening of blind eyes, and changing of hard hearts, a powring out of the Spirit, with all the fruits thereof. Hence he claimes it as his priviledge to be the sole Master; Math. 23. v. 10: *One is your Master which is Christ.*

Math. 3. 17.  
cap. 17. 5.  
2 Pet. 1. 17.  
Deut. 18. 15.  
16, 17, 18, 19,  
20, &c.  
Acts 3. 22-23  
Joh. 9. 25.  
Ioh. 6. 1. 1, 2, 3.  
Luk. 4. 18, 19

3. To the *SPIRIT*. John chap. 14. v. 26. *The Comforter he shall teach you all things; And the Annointing which you have received, (saith the Apostle) abideth in you, and you need not that any man teach you, but as the same Annointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, yee shall abide in him.* John chap. 2. v. 27. *That teaching which is not*

only true, but TRUTH is selfe, is only the holy Spirit of God: so that he teacheth also; being given unto us, that we may know the things that are freely given to us of God: 1 Cor. 2. 15. I have chosen this speciall Instance, because as I told you, it is comprehensive, and comprizes in it selfe most of the particulars that might be enumerated: Quickning, preserving, &c.

This then farther drives on the Truth that lyes under Demonstration; there being such a distinct Communion of Grace from the severall persons of the Deity, the Saintes must needs have distinct Communion with them.

436.

It remaineth only to intimate in a word, *Wherein* this distinction lyes, and what is the Ground thereof. Now this is, that the Father doth it by the way of *Originall Authority*; the Son by the way of *Communicating* from a purchased Treasury; the Holy Spirit by the way of *immediate Efficacy*.

1. The Father Communicates all Grace by the way of *Originall Authority*. He quickneth WHOM HE WILL. John chap. 5. 21. Of HIS OWN WILL, he giveth life. Jam. 1. 18. Life-giving power is in respect of *Originall Authority* invested in the Father by the way of *Eminency*; and therefore in sending of the quickning Spirit, Christ is said to do it from the Father, or the Father himselfe to doe it. But the Comforter, the Holy Spirit whom the Father will send John chap. 14. v. 26. But when the Comforter is come whom I will send from the Father. John 15. v. 26. Though he be also said to send him himselfe, on another account John. 16. 7.

2. The Sonne, by the way of making out a purchased Treasury. Of his Fullnesse doe we all receive and Grace for Grace. John. ch. 1. v. 16. And whence is this fullnesse? It pleased the Father that in him all Fullnesse should dwell: Col. 1. 19. And upon what account he hath the dispensation of that fullnesse to him committed, you may see Phil: 2. 8, 9, 10, 11. When thou shalt make his faint an Offering for sinne, he shall prolong his dayes, and the Pleasure of the Lord shall prosper in his hand, He shall see of the Travails of his soule and be satisfied, by his knowledge shall my righteous Servants justify many, for he shall beare their Iniquities. Isa. chap. 53. v. 10, 11. And with this fullnesse he hath also Authority for the Communication of it: John 5. 25, 26. Math. 28. 18.

3. The Spirit doth it by the way of *immediate Efficacy*:  
Rom.

## CHAP. 3. *Of Communion with God the Father.*

Rom. chap. 8. v. 11. But if the Spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortall bodies by his Spirit that dwelleth in you. Here are all three comprized, with their distinct concurrence unto our Quickning. Here is the Fathers Authoritative Quickning, he raised Christ from the dead and he shall Quicken you: and the Son's Mediatory Quickning, for it is done in the death of Christ: and the Spirits immediate Efficacy, he shall doe it by the Spirit that dwelleth in you. He that desires to see this whole matter farther explayned, may consult what I have elsewhere written on this subject. And thus is the distinct Communion whereof we treat, both proved and demonstrated.

### CHAP. III.

*Of the Peculiar and distinct Communion which the Saints have with the Father. Observations for the clearing of the whole premised. Our peculiar Communion with the Father is in Love: 1 John 4. 7, 8. 2 Cor. 13. 13. 1 John 16. 26, 27. Rom. 5. 5. John 3. 16. John 14. 23. Titus 3. 4. opened to this purpose. What is required of Believers, to hold communion with the Father in Love. His Love received by Faith. Returnes of Love to him. Gods Love to us, and ours to him wherein they agree. Wherein they differ.*

**H**AVING proved that there is such a distinct Communion in respect of Father, Son, and Spirit, as whereof we speake, it remains that it be farther cleared up by an Induction of Instances, to manifest what and wherein the Saints peculiarly hold this Communion with the several Persons respectively: which also I shall doe after the premising some observations, necessary to be previously considered, as was promised, for the clearing of what hath been spoken. And they are thesethat follow.

1. When I asigne any thing as peculiar, wherein we distinctly hold Communion with any person, I doe not exclude the other persons from Communion with the soule in the very same thing. Only this I say, principally, immediately and by the way of eminency, we have in such a thing, or in such a way, Communion with some one Person; and therein with the o-

§. 14.

§. 2.

Opera ad ex-  
tra sunt in-  
vita.



thers, *secundarily* and by the way of consequence on that foundation : For the *Person*, as the *Person* of any one of them, is not the prime object of divine worship, but as it is identified with the nature or Essence of God. Now the workes that outwardly are of God, (called *Trinitatis ad extra*) which are commonly said to be common and undivided, are either wholly so, and in all respects; as all workes of Common Providence, or else being common in respect of their Acts, they are distinguished in respect of that principle, or next and immediate rise in the manner of operation; so Creation is appropriated to the Father, Redemption to the Sonne; in which sense we speake of these things.

§. 3. 2. There is a concurrence of the *Actions* and operations of

Πατὴρ οὐκ ἔστιν ἄλλο παρά γυν τὸ ὑμῶν  
Τελεῖς ἀποστόλοις ἐν χρίστῳ, μὴ δὲ οὐδὲν.  
Μὴ δὲ ἐν ἀειδιμῷ ἐν χρίστῳ ἀποστόλοις;  
Μὴ δὲ ἐν δαδῷ, οὐ ἀποστόλοις ἡμῶν οὐδὲν  
Μὴ ἡμεῖς δὲ, οὐ δαδῷ ἀποστόλοις;  
Greg. Nazian. *in* b. Car. 3.  
Προσκυνοῦμεν τὴν ἰσὺν τοῦ πατρὸς ἀποστόλοις;  
Idem: *orat.* 24.  
See *Ibom.* 22. 4. 83. 4. 3. 4. 84. 4. 1.  
Alexan: Alex: *sum Theol.* p. 3. q. 30. m. 1. 4. 3.

the whole Deity, in that dispensation, wherein each person concurs to the worke of our Salvation, unto every *Act* of our Communion with each singular person. Look by what act soever, we hold Communion with any Person, there is an influence from every Person to the putting forth of that Act. As suppose it to be the act of Faith. It is bestowed

on us by the Father : It is not of our selves, it is the gift of God. *Eph.* chap. 2. v. 8. It is the Father that revealeth the Gospell, and Christ therein : *Math.* chap. 11. v. 25. And it is purchased for us by the Son : It is given unto you for Christs sake to believe on him ; *Phil.* chap. 1. v. 29. In him are we blessed with *Spiritual* blessings, *Ephes.* chap. 1. v. 3. He bestows on us, and increaseth Faith in us, *Luk.* 17. 5. And it is wrought in us by the Spirit : He administers that exceeding greatnesse of his power which he exerciseth towards them who believe, according to the working of this mighty power, which he wrought in God when he raised him up from the dead, *Ephes.* 1. 19. 20. *Rom.* 8. 11.

§. 4. 3. When I assigne any particular thing wherein we hold Communion with any Person, I doe not doe it exclusively unto other Medians of communion; but only by the way of inducing a speciall, and eminent Instance, for the proof and manifestation of

of the former Generall Assertion ; Otherwise, there is no *Grace*, or duty wherein we have not *Communion* with God in the way described. In every thing wherein we are made partakers of the *divine nature*, there is a *communication* and *receiving* between God and us. So *neare* are we unto him in Christ.

4. By asserting this distinct *Communion*, which *merely* respects that order in the dispensation of *Grace*, which God is pleased to hold out in the *Gospel*, I intend not in the least, to shut up all *Communion* with God under these precincts, ( his ways being exceeding broad, containing a perfection whereof there is no end ) nor to prejudice that *holy fellowship* we have with the whole Deity, in our walking before him in *Covenant obedience*, which also ( God assisting ) I shall handle hereafter.

These few observations being premised, I come now to declare what it is, wherein peculiarly and eminently the *Saints* have *Communion* with the *Father* : And this is *LOVE*. *Free, undeserved, and eternall Love*. This the *Father* peculiarly fixes upon the *Saints* : this they are immediately to eye in him, to receive of him, and to make such *Returns* thereof, as he is delighted withall. This is the great *discovery* of the *Gospel*. For whereas the *Father* as the *Fountains* of the Deity, is not known any other way but as full of *wrath*, *anger*, and indignation against sinne, nor can the *Sons* of men have any other *thoughts* of him *Rom. 1. 18. Esa. 33. 15, 16. Hab. 1. 13. Psal. 5. 4, 5, 6. Ephes. 2. 3.* Here he is now revealed peculiarly as *Love*, as full of it unto us ; the *manifestation* whereof is the peculiar worke of the *Gospel*, *Tit. 3. 4.*

1. 1 *John* chap. 4. v. 8. *God is Love*: That the name of God is here taken *personally*, and for the person of the *Father*, not *Essentially*, is evident from v. 9. where he is distinguished from his *only begotten Son* whom he sends into the world. Now (saith he) the *Father is Love*, that is, not only of an infinitely gracious, tender, *Compassionate* and *Loving* nature, according as he hath proclaimed himselfe *Exod. chap. 34. v. 6, 7.* but also one that eminently and peculiarly dispenseth himselfe unto us in *free love*. So the *Apostle* sets it forth in the following verses ; this is

Μαλο ἰμπατισθῆναι ἐν τοῦ ἰσχυροῦ ἰσχυρῶς ἢ ἐν τοῦ ἰσχυροῦ ἰσχυρῶς  
nos amare, cum Deum dicit erga nos ipsam charitatem esse, cujus latissimum  
proferit. *Berg in loc.*

love. v. 9. this is that which I would have you take notice of in him, that he makes out love unto you, in sending his only begotten Son into the world, that we might live through him. So also, v. 10. He loved us, and sent his Son to be the propitiation for our sins. And that this is peculiarly to be eyed in him, the holy Ghost plainly declares, in making it *Antecedent* to the Sending of Christ, and all mercyes and benefites whatever by him received. This love I say, in its self is *Antecedent* to the purchase of Christ, although the whole fruit thereof be made out alone thereby. Ephes. 1. 4, 5, 6.

2. So in that distribution made by the Apostle in his solemne parting Benediction, 2 Cor. chap. 13. v. 13. *The Grace of the Lord Jesus Christ, the LOVE OF GOD, and the fellowship of the Holy Ghost be with you.* Ascribing sundry things unto the distinct persons, it is Love that he peculiarly assigns to the Father. And the Fellowship of the Spirit is mentioned, with the Grace of Christ, and the Love of God, because it is by the Spirit alone that we have fellowship with Christ in Grace, and with the Father in Love; although we have also peculiar fellowship with him, as shall be declared.

§. 9.

3. John, chap. 16. v. 26, 27. saith our Saviour, *I say not unto you, that I will pray the Father for you, for the Father himselfe loveth you: but how is this, that our Saviour saith, I say not that I will pray the Father for you; when he saith plainly chap. 14. v. 16. I will pray the Father for you?* The Disciples with all the *Gracious words*, comfortable and Faithfull promises of their Master, with most Heavenly discoveries of his Heart unto them, were even fully convinced of *HIS* deare and tender Affections towards them; as also of his continued care and kindnesse, that he would not forget them, when bodily he was gone from them; as he was now upon his departure; but now all their thoughts are concerning the Father, how they should be accepted with him, what respect he had towards them. Saith our Saviour, take notice of that, nay impose not that upon me, of procuring the Fathers love for you, but know, that this is his peculiar Respect towards you, and which

Quomodo igitur negat: negat secundum quid: hoc est, negat se ideo rogaturum patrem, ut patrem illis conciliet, & ad illos amandos flectat: quasi non se sua sponte erga illos propensus. Voluit ergo Christus his verbis persuadere apostolicis, non solum se sed etiam ipsam patrem illos complecti amore maximo. Et ita patrem eos amare, ac promptum habere animum illis gratificandi, & benefaciendi, ut nullius, neque ipsius filii opus habet tali intercessione, qua solent placari, & flecti homines non admodum erga aliquem bene affecti &c. Zanc. de trib. Elo. lib. 4. cap. 9. Vidi Hilari de Trinit. lib. 6. p. 97. Ed. Eras.

which you are in him; He himself loves you: It is true indeed (& as I told you,) that I will pray the Father to send you the Spirit, the Comforter, and with him all the Gracious fruits of his Love; but yet in the point of love it selfe, free love, Eternal Love, there is no need of any Intercession for that, for eminently the Father himselfe loves you; resolve of that, that you may hold Communion with him in it, & be no more troubled about it. Yeas your great trouble is, about the Fathers love, so you can no way more trouble or burden him, then by your unkindnesse in not Believing of it. So it must needs be where sincere Love is questioned.

4 The Apostle teaches the same Rom. chap. 5. 5. *The Love of God is shed abroad in your hearts by the Holy Ghost, [that is, given unto you. God whose Love this is, is plainly distinguished from the Holy Ghost, who sheds abroad that Love of his; And v. 8. he is also distinguished from the Sonne; for it is from that Love of his, that the Son is sent; and therefore it is the Father of whom the Apostle here specially speaketh: and what is it that he ascribes to him? even Love; which also v. 3. he commendeth to us, sets it forth in such a signall and eminent expression, that we may take notice of it, and close with him in it. To carry this businesse to its height; there is not only most frequent peculiar mention made of the Love of God, where the Father is eminently intended, and of the Love of the Father expressly; but he is also called the God of Love, 2 Cor. 13. 11. and is said to be love, so that whoever will know him, 1 John 4. 8. or dwell in him by fellowship or Communion, vers 16. must doe it as he is Love.*

5. Nay whereas there is a twofold divine Love; *Benelaciti*, and *Amicitia*, a Love of good pleasure, and destination, and a Love of Friendship and Approbation, they are both peculiarly assigned to the Father, in an Eminent manner.

1 John chap. 3. 16. *God so loved the world that he sent &c.* that a Diligi a patre, with the Love of his purpose, and good pleasure, his determinate will of doing Good. This is distinctly ascribed to him, being laid down as the cause of sending his Son. So Rom. 9. 11, 13, Ephes. 1. 4, 5. 2 Thess. 2. 13, 14. 1 John 4. 8, 9.

2. John. chap. 14. v. 23. there is a mention of that other kind of love where of we speak. *If any man love me [saith Christ] he will keep*

keep my words, and my Father will love him, and we will come unto him, and make our abode with him. The Love of Friendship and Approbation, is here eminently ascribed to him; says Christ, we will come, even Father and Sonne to such a one, and dwell with him, that is, by the Spirit; but yet he would have us take notice, that in point of Love, the Father hath a peculiar prerogative: *My Father will love him.*

6. 12.

¶ Te quod at-  
tinet non su-  
mus solliciti  
... illud mo-  
do desidera-  
mus, ut pa-  
trem nobis  
vel semel in-  
tueri conce-  
darur: Cart-  
wright: *Her.*  
in *Joh. 14. 8*

6. Yea, and as this love is peculiarly to be eyed in him, so is it to be looked on as the fountaine of all following gracious Dis-  
pensations. Christians walke often times with exceedingly trou-  
bled hearts, concerning the thoughts of the Father towards  
them: they are well perswaded of the Lord Christ, and his  
good will: the difficulty lies, in what is their acceptance with  
the Father, what is his heart towards them? Shew us the Father  
and it shall suffice: *Iohn 14. 8.* Now this ought to be so  
farre a way, that his Love ought to be looked on as the Foun-  
taine from whence all other sweetnesse flow. Thus the Apostle  
lets it out, *Titus chap. 3. v. 4.* After that the kindnesse and Love  
of God our Saviour toward man appeared. It is of the Father of whom  
he speaks; for v. 6. he tells us, that he makes out unto us, or  
sends that love upon us abundantly, through Jesus Christ our Saviour.  
And this Love he makes the Hinge, upon which the great Al-  
teration, and Translation of the Saints doth turne: for (saith  
he) v. 3. *We our selves also were sometimes foolish, disobedient, deceived,*  
*-serving divers lusts and pleasures, living in malice, and envy, hateful, and*  
*hating one another. All naught, all out of Order, and Vile,*  
*Whence then is our Recovery? The whole rise of it is from this*  
*Love of God, flowing out by the wayes there described. For*  
*when the kindnesse and love of God appeared, that is, in the fruits of it,*  
*then did this alteration ensue. To secure us hereof, there is*  
*not any thing that hath a loving and tender nature in the world,*  
*and doth act suitably thereunto, which God hath not compar-*  
*ed himselfe unto. Separate all weaknesse and imperfection*  
*which is in them, yet great impressions of love must abide. He*  
*is as a Father, a Mother, a Sheaphard, an Hen over Chickens, and the*  
*like. Psal. 103. 13. Isa. 63. 16. Math. 6. 6. Isa. 66. 13. Psal.*  
*23. 1. Isa. 40. 11. Math. 23. 37.*

I shall not need to adde any more proofes; This is that which  
is demonstrated, *There is love in the person of the Father peculiarly*  
held

*held out unto the Saints, as wherein he will and doth hold Communion with them.*

Now to compleat Communion with the Father in love, two things are required of Believers;

1. That they receive it of him.

2. That they make suitable returns unto him.

1. That they doe receive it. Communion consists in giving and receiving. Untill the Love of the Father be received, we have no Communion with him therein. How then is this Love of the Father; to be received, so as to hold fellowship with him? I answer, by Faith. The receiving of it, is the believing of it. God hath so fully, so eminently revealed his Love, that it may be received by Faith. You believe in God, John chap. 14. 1. that is, the Father; and what is to be believed in him? His love; for, he is love 1 John 8. 8.

It is true, there is not an immediate acting of Faith upon the Father, but by the Son. He is the Way the Truth and the Life, no man cometh unto the Father but by him: John chap. 14. v. 6. He is the mercifull high Priest over the House of God, by whom we have Access to the throne of Grace: by him is our *manuduction* unto the Father. By him we believe in God: 1 Pet. 1. 21. But this is that I say: When by, and through Christ, we have an Access unto the Father, we then behold his Glory also, and see his Love that he peculiarly beares unto us, and all faith thereon. We are then (I say) to Eye it, to believe it, to receive it, as in him; the Issues and fruits thereof, being made out unto us, through Christ alone. Though there be no Light for us, but in the Beames, yet we may by the Beames see the sunne, which is the Fountaine of it. Though all our Refreshment actually lye in the streames, yet by them we are led up unto the fountaine. Jesus Christ, in respect of the love of the Father, is but the Beame, the Streame, wherein though actually all our Light, our Refreshment lyes, yet by him we are lead to the Fountaine, the Sunne of Eternall Love it selfe. Would Believers exercise themselves herein, they would find it a matter of no small Spirituall improvement in their walking with God.

This is that which is ayimed at. Many darke and disturbing thoughts are apt to arise in this thing. Few can carry up their hearts



hearts and minds to this height by faith, as to rest their *soules* in the Love of the Father; they live below it, in the troublesome Region of hopes and feares, stormes and cloudes. All here is *serene* and quiet. But how to attain to this *pitch* they know not. This is the will of God, that He may always be eyed as Benigne, Kind, Tender, Loving, and unchangeable therein: and that pettularly as the *Father*, as the great fountaine and Spring of all gracious Communications, and fruits of Love. This is that which Christ came to reveale: God as a *Father*, John 1. 18. That *name* which he declares to those who are given him out of the world, John 17. 6. And this is that which he *effectually* leads us to by himselfe, as he is the *only way* of going to God, as a Father: John 14. 5, 6. that is, as *Love*: And by doing so, gives us the *rest* which he promisceth: for the Love of the Father is the only rest of the soule. It is true as was said, we doe not this *formally* in the first instant of Believing. We believe in God through Christ. 1 Pet. 1. 21. Faith seeks out rest for the soule. This is presented to it by Christ, the *Mediator*, as the only *procuring* cause. Here it *abides* not, but by Christ it hath an *access* to the Father, Ephes. 2. 18. into his Love, finds out that he is Love, as having a designe, a purpose of Love, a good pleasure towards us from eternity; A *delight*, a *complacency*, a good will in Christ; all cause of *Anger*, and Aversion being taken away. The soule being thus by Faith through Christ, & by him brought into the *bosom* of God, into a comfortable *perswasion*, and spirituall *perception* and sense of his love, there *reposes* and rests it selfe. And this is the first thing the Saints doe, in their Communion with the Father, of the due improvement whereof, more afterwards.

§ 15.

Deut. 6. 4, 5.

Amor superne descendentis ad divitiam pulcritudinem omnia convocat Proclus lib. de Anima: & dam.

2. For that suitable *returne* which is required, this also (in a maine part of it, beyond which I shall not now extend it) consisteth in *Love*. God Loves, that he may be beloved. 4 When he comes to command the *Returne* of his Received Love to compleat Communion with him; he says, *My son, give me thy Heart*, Prov. chap. 23. v. 26. thy Affections, thy Love. *Thou shalt Love the Lord thy God with all thy Heart, and with all thy soule, and with all thy strength, and with all thy mind*: Luk. chap. 10. v. 27. this is the *returne* that he demandeth. When the Soule sees God in his dispensation of Love, to be *Love*, to be infinitely

finely lovely, and loving, rests upon, and delights in him as such, then hath it Communion with him in Love. This is Love, that God Loves us first, and then we love him again. I shall not now goe forth into a discription of divine Love; Generally, Love is an Affection of union and nerenesse, with Complacency therein. So long as the Father is looked on, under any other Apprehension, but only as acting love upon the Soule, it breeds in the soule a dread and Aversion. Hence the flying and hiding of sinners in the Scriptures. But when he who is the Father, is considered as a Father, acting Love on the Soule, this raises it to love againe. This is in Faith, the ground of all acceptable obedience, Deut. 5. 10. Exod. 20. 6. Deut. 10. 12. 11. 1. 15. 13. 3.

Thus is this whole businesse stated by the Apostle: Ephes. 1. 4. according as hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love. It begins in the love of God: and ends in our love to him. That is it, which the Eternall Love of God, aymes at in us, and workes us up unto. It is true; our universall obedience falls within the Compass of our Communion with God: but that is with him as God, our blessed Sovereigne Lawgiver, and Rewarder; As he is the Father, our Father in Christ, as revealed unto us to be Love, above and contrary to all the Expectations of the naturall man; so it is in love that we have this intercourse with him. Nor doe I intend only that love, which is as the life and forme of all morall obedience; but a peculiar delight and acquiescing in the Father revealed effectually as love unto the soule.

That this Communion with the Father in Love may be made the more cleare and evident, I shall shew two things.

1. Wherein this love of God unto us, and our love to Him doe agree; as to some manner of Analogie and likeness.
2. Wherein they differ; which will further discover the nature of each of them.

1. They agree in two things.

1. That they are each a love of Rest and Complacency.

1. The love of God is so. Zeph. chap. 3. v. 17. The Lord thy God in the midst of thee is mighty: he will save, he will rejoyce over thee with Joy, he will RE & T in his love, he will joy over thee with

f Unio substantialis est causa amoris sui ipsius, similitudinis est causa amoris alterius; sed unio realis quam amans querit de re amata, est Effectus amoris. 7b. 12. q. 28. 1. 3. g Josh. 22. 5. 23. 11.

Nehem. 1. 5. b Phil. 18. 10.

31. 23.

97. 10.

116. 1.

Cor. 3. 9.

Jam. 1. 12.

Isa. 56. 6.

Math. 22. 37.

Rom. 8. 28.

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162.

Singing.

*Singing.* Both these things are here assigned unto God in his Love; <sup>1</sup> REST and DELIGHT. The words are <sup>2</sup> *הוֹשִׁיעַ נַפְשִׁי* he shall besilent because of his love. To rest with contentment is expressed by being silent; that is without repining, without complaint. This God doth upon the account of his own love. so full, to every way compleat & absolute, that it will not allow him to *complaine* of any thing in them whom he loves, but is *silent* on the account thereof. Or *rest* in his Love, that is, he will not *remove* it; he will not seek farther for another Object. It shall make its abode upon the soule where it is once fixed, for ever. And *Complacency* or *Delight*: he rejoiceth with *singing*, as one that is fully satisfied in that Object he hath *fixed* his Love on. Here are two words used to expresse the delight and Joy that God hath in his Love: *שִׂמְחָה* and *נִיחָא*. The first denotes the inward *Affection* of the mind, joy of heart; and to set out the intenseness hereof, it is said, he shall doe it *הוֹשִׁיעַ נַפְשִׁי* in gladnesse, or with Joy, to have joy of heart in *gladnesse* is the highest expression of delight in Love: the latter word denotes not the inward *affection*, but the outward \* demonstration of it: *הוֹשִׁיעַ נַפְשִׁי* seems to be formed of it. It is to exult in outward demonstration of internall delight and joy: *Tripudare*; to leape as men overcome with some joyfull surprisall. And therefore God is said to doe this *הוֹשִׁיעַ נַפְשִׁי*, with a joyfull sound, or singing: to rejoyce with *gladnesse of heart*, to exult with *singing* and praise argues the greatest delight and complacency ppossible. When he would expresse the *contrary* of this Love, he says *וְהוֹשִׁיעַ נַפְשִׁי*, he was not well pleased. 1 Cor. chap. 10. v. 5. he fixed not his Delight, nor Rest on them. And, if any man draw backe, the Lords soule hath no pleasure in him: Heb. chap. 10. v. 38. Jerem. 22. 28. Hof. 8. 8. Mark. 1. 10. He takes pleasure in those that abide with him. He sings to his Church, a Vineyard of red wine, I the Lord doe keep it, Isa. 27. 3. Psal. 147. 11. 149. 4. There is Rest, and Complacency in his Love. There is in the Hebrew, but a *metathesis* of a letter between the word that signifies a love of will and desire (*אָהַב* is so to love) and that which denotes a love of rest and acquiescency, (which is *נָחָה*) and both are applied to God. He wills good to us, that he may rest in that will. Some say *אָהַב* to love, is from *אָהַב מִדָּאָה*; perfectly to acquiesse in the thing loved, And when God calls his Son, *אָהַב מִדָּאָה*, beloved

\* Effectus amoris quando habetur amarum, est delectatio. Thom: 12. q. 25. a 2. 1. Amor est complacentia amantis in amato. Amor est motus cordis delectantis se in aliquo. August.

\* Externum magis gaudii Gestum, quod internam animi lætitiā significat, cum velut tripodiis & volutationibus Gaudere se quis ostendit. Pagnin: 713. læticia gestit, animi lætitiā gestu corporis expresse, exillivir gaudio. Calaf.

beloved; Math. 3. 17. he addes as an exposition of it, *in whom I rest well pleased.*

2. The Returne that the *Saints* make unto him to *Communion* with him herein, holds some *Analogie* with his *Love* in this; for it is a *Love* also of: *Rest and Delight.* Returne to thy *REST* O my soule, says David, Psal. 116. v. 7. He makes God his *Rest*; that is, he in whom his soule doth *rest*, without seeking further, for a more suitable and desirable Object: *Whom have I* (saith he) *in Heaven but thee, and there is none upon earth that I desire besides thee:* Psal. 73. v. 25. *Thus* the soule gathers in it selfe from all its wandrings, from all other beloved's to rest in God alone, to satiate and content himselfe in Him, choosing the Father for his present, and Eternall *Rest.* And this also with *Delight.* Thy loving kindnesse, (saith the Psalmist) is better then life, therefore will I praise thee Psal. 63. 3. Then life, *ויחיה* before lives. I will not deny, but life in a single consideration sometimes is so exprest: But alwayes emphatically, so that the whole life, with all the concernements of it, which may render it considerable are thereby intended. Austin on this place reading it *\* Super vitas*, extends it to the severall courses of life that men engage themselves in. Life in the whole continuance of it with all its advantages whatever, is at least intended. Supposing himselfe in the jaws of death, rolling into the Grave through innumerable troubles, yet he found more sweetnesse In God, then in a long life, under its best and most noble considerations, attended with all enjoyments that make it pleasant and Comfortable. From both these, is that of the Church in Hosea chap. 14. v. 3. *Aspis shall not save us, we will not ride upon Horses, neither will we say any more to the worke of our Hands, yet are our Gods, for in thee the Fatherlesse find mercy.* They reject the most goodly appearances of *Rest* and Contentment, to make up all in God, on whom they cast themselves as otherwile helpelesse Orphans.

2. The mutuall Love of God and the Saints agree in this, that the way of communicating the Issues and fruits of these Loves, is only in Christ. The Father Communicates no Issue of his Love unto us but through Christ: and we make no Returne of Love unto him but through Christ: He is the Treasure wherein the Father disposeth all the Riches of his Grace taken from the bottomlesse Mine of his Eternall Love; and he is the Priest,

E

into

*a* Fecistinos  
ad te domine  
& irrequie-  
tum est Cor  
nostrum do-  
nec venias ad  
te. Aug.  
*b* Psal. 37. 7.  
Isc. 48. v. 2.  
Hcb. 4. 9.

*\*Super vitas,  
quas vitas?  
Quas sibi ho-  
mines eli-  
gunt: alius  
elegit sibi-  
vitam ne-  
gociandi,  
alius vitam  
rusticandi;  
alius vitam  
exercitandi;  
alius vitam  
militandi,  
alius illam  
alius illam,  
Diverse sunt  
vitae sed me-  
lior est mise-  
ricordia tua  
super vitas  
nostras.  
Aug. Onarrat.  
in Psal. 62.*

§. 18.

into whose hand we put all the Offerings, that we returne unto the Father. Thence he is first, and by way of eminency said to love the Sonne: not only as his Eternall Son, as he was the delight of his soule before the foundation of the World, Prov. 8. 30. but also as our Mediator, and the meanes of conveying his love to us; Mat. 3. 17. John 3. 33. John 5. 21. John 10. 17. John 15. 9. John 17. 24. And we are said through him to believe in, and to have access to God:

§ 19.

1. The Father Loves us, and chooseth us before the Foundation of the world; but in the pursuit of that Love, he blesseth us with all Spirituall blessings in Heavenly places in Christ. Ephes. chap. 1: v. 3, 4. From his love, he sendeth, or poweth out the Holy Spirit richly upon us, through Jesus Christ our Saviour, Titus chap. 3. v. 6. In the pouring out of his love, there is not one drop falls besides the Lord Christ. The holy anointing Oyle, was all powred on the head of Aaron: Psal. 133. v. 2. and thence went down to the skirts of his cloathing. Love is first powred out on Christ; & from him, it drops as the dew of Hermon upon the Soules of his Saints. The Father will have him to have the prebeminence in all things, Col. 1. 18; it pleased him that in him, all fullnesse should dwell, so that of his fullnesse we might receive, and Grace for Grace. John 1. v. 16. Though the Love of the Fathers purpose and good pleasure, have its rise and Foundation in his meer Grace and will; yet the designe of its accomplishment is only in Christ. All the fruits of it, are first given to him; and it is in him only that they are dispensed to us. So that though the Saints may, nay doe see an infinite Ocean of Love unto them in the Bosome of the Father, yet they are not to look for one drop from him, but what comes through Christ. He is the only meanes of Communication. Love in the Father, is like Honey in the Flower; it must be in the Combe, before it be for our use. Christ must extract and prepare this Honey for us. He drawes this water from the Fountain, (through union and dispensation of fullnesse) we (by Faith) from the mells of Salvation that are in him. This was in part before discovered.

§ 20.

Ex 28. 38.  
Revel. 8. 3.  
John. 14. 6.  
Heb. 10. 20.  
21, 22.

2. Our Returnes are all in him, and by him also. And well it is with us, that it is so. What lame and blind Sacrifices, should we otherwise present unto God. He doth beare the Iniquity of our Offerings, and he addes Incense unto our Prayers. Our love is fixed

fixed on the Father, but it is conveyed to him; through the Son of his Love. He is the only way for our Graces, as well as our Persons to go unto God: through him passeth all our desire, our delight, our Complacency, our Obedience: Of which more afterwards.

Now in these two things, there is some Resemblance, between that mutuall Love of the Father and the Saints, wherein they hold Communion:

1. There are sundry things wherein they differ.

1. The Love of God is a Love of Bounty, our Love unto him is a Love of Duty.

1. The Love of the Father is a Love of Bounty, a descending Love. Such a Love as carryes him out to doe good things, to the great things for us. His love lyz at the Bottom of all dispensations towards us: and we scarce any where find any mention of it, but it is held out as the cause and Fountaine of some free gift, flowing from it. He loves us & sends his Son to dye for us; He loves us, and blesteth us with all spirituall blessings. Loving is choosing Rom. 9. 11, 12. He loves us and chastizeth us; A Love Like that of the Heavens to the Earth, when being full of vaine, they power forth showres to make it fruitfull; As the Sea communicates his waters to the Rivers; by the way of Bounty, out of its own fullnesse: they remaine unto it only what they receive from it. It is the love of a Spring, of a Fountain, always Communicating. A love from whence proceeds every thing that is lovely in its object. It infuseth into, and creates Goodnesse in the persons beloved; and this answers the description of love given by the Philosopher: To love saith he, *ἡ ἀγάπη ἐστὶν δύναμις καὶ βία καὶ ἐκτασία*, καὶ ἡ ἀγάπη ἀναγκάζει τὸν ἀγαπῶντα εἰς τὸν ἀγαπώμενον. He that loves, workes out good to them he loveth, as he is able. Gods power and will are commensurate. What he willeth he worketh

2. Our Love unto God, is a Love of Duty: the Love of a Child. His love descends upon us in Bounty and Fruitfullnesse; our love ascends unto him, in Duty and Thankfullnesse. He addes to us by his Love, we nothing to him by ours. Our goodnesse extends not unto him. Though our Love be fixed on him immediately, yet no fruit of our love reacheth him immediately, causatur ab ea. Dilectio quæ est appetitivæ virtutis actus, etiam in statum viz tendit in Deum primo & immediate: Th. 22. q. 27. a. 4.



though he requires our Love, he is not benefited by it, Job. 35. 13, 14, 15, 16, 17, 18. Rom. 11. 35. Job. 22. 2, 3. It is indeed made up of these four things. 1. Rest, 2. Delight, 3. Reverence, 4. Obedience. By these doe we hold Communion with the Father in his Love. Hence God calls that Love which is due to him as a Father, honour: Malac. chap. 1. v. 6. *If I be a Father, where is mine Honour?* It is a deserved act, of Duty.

¶ 22.

2. They differ in this: The Love of the Father unto us is an Antecedent love, Our Love unto him is a Consequent Love.

1. The love of the Father unto us is an Antecedent love, and that in two Respects.

1. It is antecedent in Respect of our love: 1 John 4. 10. *Herein is love, not that we loved God, but that he loved us.* His love goes before ours. The Father loves the child, when the child knowes not the Father; much lesse loves him. Yea we are by nature *disorderly*, Rom. 1. 30. haters of God: He is in his own nature *kind and good*; a lover of men: and surely all mutual love between him and us, must begin on his hand.

2. In respect of all other Causes of love whatever. It goes not only before our Love, but also any thing in us, that is

¶ Ezek. 16.

lovely. Rom. 5. 8. *God commendeth his love towards us, in that*

142, 3, 4, 5,

6, 7, 8, 9,

10, 11,

Rom. 5. 12,

Tit. 3. 3, 4, 5, 6,

Deut. 7. 6, 7, 8,

Mat. 11. 25, 26,

Job. 3. 16,

while we were yet sinners Christ died for us: Not only his Love, but the eminent fruit thereof, is made out towards us, at

sinners. Sin holds out all of unloveliness, and undesirableness, that can be in a Creature. The very mention of that, removes

all causes, all moving occasions of Love whatever. Yet as such, have we the Commendation of the Fathers Love unto us, by a

most signall Testimony. Not only when we have done no good, but when we are in our blood, doth he love us. Not be-

cause we are better then others; but because himselfe is infinitely good. His kindnesse appears when we are foolish and disobedient.

Hence he is said to love the world, that is, those who have nothing but what is in, and of the world, whose whole lyes in evil.

2. Our love is consequentiall in both these regards. 1. In Respect of the Love of God. Never did Creature turne his Affections towards God, if the heart of God were not first set upon him.

2. In Respect of sufficient causes of Love. God must be made unto us as lovely & desirable, as a fit & suitable object unto the soule: to set up its Rest upon, before we can beare any love

un.

¶ 23.

unto him. The Saints (in this sense) doe not love God for nothing, but for that Excellency, Loveliness, and desirableness that is in him. As the Psalmist says in one particular, *Psalm. 116. 19. I love the Lord BECAUSE!* so may we in generall, we love the Lord BECAUSE! Or as David in another case, *what have I now done, is there not a cause?* If any man enquire about our love to God, we may say, what have we now done, is there not a cause?

3. They differ in this also. The Love of God is like himselfe, equally, constant, not capable of Augmentation, or Diminution: Our love is like our selves, unequall, increasing, waining, growing, declining. His like the Sunne, always the same in its light; though a cloud may sometimes interpose: Ours, as the Moon, hath its Enlargements and streightnings.

1. The Love of the Father is, *Equall &c.* <sup>m</sup> whom he loves he loves unto the end, and he loves, them always alike. The strength of Israel is not a man that he should repent. On whom he fixes his love, it is immutable: it doth not grow to Enmity, it is not diminished at any time. It is an eternal love, that had no beginning; that shall have no ending; that cannot be heightened by any act of ours, that cannot be lessened by any thing in us; I say in its self it is thus, otherwise in a twofold regard it may admit of change.

1. In respect of its Fruits, It is (as I said) a fruitful love, a love of Bounty. In reference unto those fruits, it may sometimes be greater, sometimes lesse: Its communications are various. Who among the Saints, finds it not? What Life, what Light, what strength sometimes? and againe how dead, how dark, how weak, as God is pleased to let out; or to restrain the fruits of his Love? All the Graces of the spirit in us, all sanctified enjoyments whatever, are fruits of his love. How variously these are dispensed, how differently at sundry seasons, to the same Persons, experience will abundantly testify.

2. In respect of its discoveries and manifestations. He sheds abroad his Love in our Hearts by the Holy Ghost: Rom: 5 v. 5. gives us a sense of it; manifests it unto us. Now this is various and changeable, sometimes more, sometimes lesse: Now he shines, anon hides his face, as it may be for our profit. Our Father will not alwaies chide, lest we be cast downe; he doth not alwaies smile, lest we be full and neglect him: but yet still his Love in its selfe is the same. When for a little moment he hides

§. 24.

§. 25.

m1 Sam. 15. 29

Isa. 46. 70.

Jerem. 37. 3-

Mal. 1. 6.

Jam. 1. 17.

2 Tim. 2. 19;

§. 26.

§. 27.

n Psalm. 31. 16.

67. 1.

119. 133.

Psalm. 13. 1.

27. 9.

20. 7.

88. 14.

Isa. 27. 17.

¶ 37.

his face, yet he gathers us, with everlasting kindness. *Ob.* But you will say, this comes nigh to that *Blasphemy*, that God loves his People in their sinning, as well as in their strictest obedience: and if so, who will care to serve him more, or to walk with him unto wellpleasing.

Mal. 3. 6.

p Psal. 39. 12.

Heb. 12. 7, 8.

Revel. 3. 19.

Isa. 8. 17.

Isa. 57. 17.

Joh. 6. 3.

Psal. 6. 6.

Psal. 38. 3.

As 5, &amp;c.

*Ans.* There are few Truths of Christ, which from some, or other, have not received like entertainment with this. Terms and Appellations are at the Will of every Imposer: things are not at all varied by them. The Love of God in it selfe, is the eternall purpose and act of his Will. This is no more changeable, then God himselfe. If it were, no flesh could be saved: but it *change* not, and we are not consumed. What then? loves he his people in their sinning? Yes, his People, not their sinning. Alters he not his Love towards them? Not the purpose of his will, but the dispensations of his Grace. He rebukes them, he chastens them, he hides his face from them, he smiles them, he fills them with a sense of indignation, but *we*, *we* would it be to us, should he change in his love, or take away his kindness from us: Those very things which seem to be demonstrations of the change of his Affections towards his, do at clearly proceed from Love, as those which seem to be the most genuine Issues thereof. But will not this encourage to sinne? He never tasted of the Love of God, that can seriously make this objection. The doctrine of Grace may be turned into wantonness, the Principle cannot: I shall not wrong the Saints, by giving other answer to this objection. Detestation of sinne in any may well consist, with the Acceptation of their persons, and their designation to life eternall.

¶ 38.

g Revel. 2. 5.

Ec. 3. 2.

Ephes. 3. 16.

¶ 7. 18, 19. 1

But now, our Love to God, is *ebbing* and *flowing*, *waxing* and *increasing*. We lose our first Love, and we grow again in Love. Scarce a day at a stand. What poore creatures are we? how unlike the Lord and his Love? *unstable as Water*, we cannot excell: now it is *I though all men forsake thee, I will not*: anon, *I know not the man*. One day, *I shall never be moved*, my hill is so strong; the next, *all men are liers*, *I shall perish*. When ever was the time; where ever was the place, that our love was one day equall to-wards God?

And thus these *Agreements*, and *discrepancies*, doe farther describe that *Mutual Love* of the Father, & the Saints, wherein they hold

hold Communion: Other Instances as to the Person of the Father I shall not give, but endeavour to make some improvements of this, in the next Chapter.

## CHAP. IV.

*Inferences on the Former Doctrines concerning Communion with the Father in Love.*

**H**AVING thus discovered the nature of that Distinct Communion which we have with the Father, it remaineth that we give some Exhortations unto it, directions in it, and take some Observations from it.

1. First then, this is a Duty wherein it is most evident that Christians are but little exercised, namely in holding immediate Communion with the Father in Love. Unacquaintedness with our Mercy, our Privileges, is our sin, as well as our Trouble. We hearken not to the voice of the Spirit, which is given unto us, that we may know the things, that are freely bestowed on us of God. This makes us goe heavily, when we might rejoyce; and to be weak, where we might be strong in the Lord. How few of the Saints are experimentally acquainted with this priviledge, of holding immediate communion with the Father in Love? with what anxious doubtfull thoughts, do they look upon him? what feares, what questionings are there, of his good will and kindnesse? At the best, many think there is no sweetnesse at all in him towards us, but what is purchased at the high price of the blood of Jesus: It is true, that alone is the way of Communication: but the free Fountaine and Spring of all, is in the bosome of the Father, *John 1. 2.* *Eternall life was with the Father, and is manifested unto us;* Let us then,

1. Eye the Father as love: Look not on him as an always lowering Father, but as one most kind, and tender. Let us looke on him by faith, as one that hath had thoughts of kindnesse towards us from everlasting. It is misapprehension of God, that makes any runne from him, who have the least breathing wrought in them after him. They that know thee will put their trust in thee. Men cannot abide with God in spirituall Meditations. He loseth Soules Company by their want of this insight into his Love.

Love. They fix their thoughts only on his *reversible Majesty*, *lev e* rity and Greatnesse, and so their Spirits are not endeared. Would a soule continually Eye his everlasting *tenderneſſe* and compassion, his thoughts of kindnesse that have been from of old, his *present* gracious Acceptance; it could not beare an hours absence from him; whereas now perhaps, it cannot watch with him one houre. Let then this be the Saints first notion of the Father, as one full of *irrinall free Love* towards them: Let their hearts and thoughts be fill'd with breaking through all discouragements that lye in the way. To raise them hereunto, let them Consider.

5. 4.

1. *Whose love it is?* It is the Love of him who is in himself *Alſufficient*, infinitely satiated with himselfe and his own Glorious Excellencies and Perfections. Who hath no need to goe forth with his love unto others, nor to seek an *Object* of it without himselfe. There might He rest with delight and *Complacency* to Eternity, He is *sufficient* unto his own love. He had his *Sonne* also, his *Eternall* \* *Wisdom* to rejoyce and delight himselfe in from all Eternity: Prov. 8. 32. This might take up and satiate the whole delight of the Father: But he will love his Saints also. And it is such a love, as wherein he seeks not his own *Satisfaction* only, but our good therein also. The love of a God, the love of a Father, whose proper outgoings are *kindnesse* and *Benignity*.

Dei filium  
optime in  
Dei filium  
quadrat pa-  
tris delicias.  
Mercer in loc.

6. 5.

2. What kind of Love it is? and it is,

d Rom. 9.  
11, 12.  
Acts 15. 18.  
2 Tim. 1. 9.  
2 Tim. 2. 19.  
Prov. 8. 31.  
Jerem. 31. 3.

1. *Eternall*. It was fixed on us before the *Foundation* of the *World*: before we were, or had done the least good; then were his thoughts upon us, then was his *delight* in us. Then did the Son rejoyce in the thoughts of fullfilling his Fathers delights in him: Prov. 8. 30. Yea the *Delight* of the Father in the Son there mentioned, is not so much his absolute *delight* in him, as the *expresse image* of his Person, and the brightnesse of his Glory, wherein he might behold all his own Excellencies and perfections; but with respect unto his love, and his delight in the *Sons* of men. So the order of the words require us to understand it: *I was daily his Delight* --- and *My delights were with the Sonnes of Men*. That is, in the thoughts of kindnesse and Redemption for them: and in that respect also, was he his Fathers delight. It was from Eternity that he laid in his own bosome a designe  
make

or our happinesse. The very thoughts of this, is enough to make all that is within us, like the babe in the wombe of *Elizabeth*, to leap for joy. A sense of it cannot but prostrate our soules to the lowest abasement of an humble holy Reverence; and make us rejoyce before him with trembling.

2. *Free.* He  $\propto$  Loves us because, he will; there was, there is nothing in us, for which we should be beloved. Did we deserve his Love, it must goe lesse in its valuation. Things of due debt, are seldome the matter of thankfullnesse: but that which is Eternally antecedent to our being, must needs be absolutely free in its respects to our well being. This gives it life and being, is the Reason of it, and sets a price upon it. Rom. 9. 12. Ephel. 1. 3, 4. Titus 3. 5. Jam. 1. 18.

3. *Unchangeable.* Though we change every day, yet his Love changeth not. Could any kind of provocation turne it a way, it had long since ceased. Its unchangeablenesse is that which carryeth out the Father, unto that infinitenesse of patience and Forbearance (without which we dye, we perish. 2 Pet. 3. 9.) which he exerciseth towards us. And it is,

4. *Distinguishing.* He hath not thus loved all the world: *Jacob* have I loved, but I hated *Esau*; why should he fixe his love on us, and passe by millions from whom we differ not by Nature: that he should make us sharers in that, and all the fruits of it which most of the great, and wisemen of the world are excluded from: I name but the heads of things. Let them enlarge, whose hearts are touched.

suat membra unigeniti sui. Et multo magis ipsum unigenitum: *August.* b Ephel. 2. 1. Math. 11. 26, 27. 1 Cor. 1. 20.

Let I say the soule frequently Eye the Love of the Father, and that under these Considerations: they are all soule-conquering and endearing.

So Eye it, as to receive it; unlesse this be added, all is in vaine as to any Communion with God. We doe not hold Communion with him in any thing, untill it be revived by faith. This then is that which I would provoke the Saints of God unto, even to believe this Love of God for themselves, and their own part, believe that such is the Heart of the Father towards them, accept of his ministe herein. His Love is not ours in the sweet-

§. 6.

e Mat. 11. 27.

Hoc tanto &amp; tam ineffabili bono, nemo inventus est dignus: sordet natura sine gratia. Prof. de lib. Arb. ad Raff.

§. 7.

f Mal. 3. 6. lam: 1. 17. Hos. 11. 9.

§. 8.

e Rom. 9. 12. Omnia diligit Deus, quæ fecit &amp; inter ea magis diligit creaturas rationales &amp; de illis eas amplius quæ

b Ephel. 2.

§. 2.

1 Joh. 4. 16.



ness of it, untill it be so received. Continually then act thoughts of faith on God, as Love to thee; as embracing thee with the Eternal free Love before described. When the Lord is by his word, presented as such unto thee, let thy mind know it, and assent that it is so; and thy will embrace it, in its being so; and all thy Affections be filled with it. Set thy whole heart to it.

[Cant. 7. 5.]

Let it be bound with the cords of this Love. If the King be bound in the galleries with thy Love, shouldest thou not be bound in heaven with his?

§ 10.

3. Let it have its proper fruit and Efficacy upon thy heart, in returns of Love to him againe. So shall we walke in the Light of Gods Countenance, and hold holy Communion with our Father all the day long. Let us not deale unkindly with him, and returne him slighting for his good will: Let there not be such an Heart in us, as to deale so unthankfully with our God.

Now to further us in this duty and the daily constant practise of it, I shall adde one or two considerations, that may be of importance thereunto. as,

§ 11.

1. It is exceeding acceptable unto God even our Father, that we should thus hold Communion with him in his Love; that he may be received into our Soules, as one full of Love, tendresse and kindnesse towards us. Flesh and Bloud is apt to have very hard thoughts of him; to think he is alwaies angry, yea implacable: that it is not for poore creatures to draw nigh to him: that nothing in the World is more desireable then never to come into his presence, or (as they say) where he hath any thing to doe.

[m. lla. 33.]

15. 16.

[Luk. 19. 12.]

Who amongst us shall dwell with that devouring fire, who amongst us shall inhabit with those everlasting burnings? say the sinners in Sion: and I knew them well: an austere man, saith the evil Servant in the Gospell. Now there is not any thing more given us to the Lord, nor more subserient to the designe of Satan upon the Soule, then such thoughts as these. Satan elaps his hands (if I may so say) when he can take up the snare with such thoughts of God: he hath enough, all that he doth desire. This hath been his designe, and way from the beginning. The first blood, that Man shed, was by this means. He led our first Parents into bad thoughts of God, but God said so? hath he threatened you with death? he knows well enough, it will be better with you: with this Ensigne did

[Gen. 3. 21.]

he batter, and overthrow all mankind in *one*: and being *full* of his ancient conquest, he readily useth the same *weapons* wherewith then, he so successfully contended. Now Rom. 5. 12. It is exceeding *Grievous* to the Spirit of God, to be so slandered. In the hearts of those whom he *dearly* loves. How doth he ex-  
 postulate this with *Sym*? *What iniquity have you seen in me?* saith *Jer. 3. 5, 31.*  
*he, have I been a Wildernesse unto you, or a Land of darknesse?* *Sym. 28. 29.*  
*hath said the Lord hath forgotten me, and my God hath forsaken me?* *but* *Isa. 49. 15, 16*  
*can a mother &c.* The Lord takes nothing *worse* at the hands of  
 his, then such *hard* thoughts of him, knowing full well whas  
 fruit this bitter Root is like to beare: what *Alienation* of  
 Heart, what drawings back, what unbelieve, and Tergiversati-  
 ons in our walking with him? How unwilling is a *Child* to  
 come into the presence of an *angry* Father? Consider then this  
 in the first place: Receiving of the Father as he holds out,  
*Love* to the soule, gives him the Honour he aims at, and is ex-  
 ceeding *acceptable* unto him. He often sets it out in an eminent  
 manner that it may be so received. *He commendeth his Love unto*  
*us:* Rom. 5. 8. Behold *what manner of Love the Father hath bestow-*  
*ed on us?* Joh. ch. 3. v. 1. Whence then is this folly? men are  
 afraid to have *good* thoughts of God. They think it a boldnesse  
 to Eye God, as *good, gracious, tender, kind, loving*: I speak of  
 Saints; but for the other side, they can judge him *hard, austere,*  
*severe,* almost implacable, and fierce, (the very *worst* Affecti-  
 ons, of the very *worst* of men, and most hated of him, Rom. ch.  
 1. v. 31. 2 Tim. 3. 3.) and think herein they doe well. Is not  
 this *Soule-deceit* from Sathan? was it not his designe from the  
 beginning to *inject* such thoughts of God? Assure thy selfe  
 then, there is nothing more acceptable unto the Father, then  
 for us to keep up our hearts unto him, as the eternall fountaine  
 of all that rich Grace, which flowes out to sinners in the blood  
 of Jesus, and,

2. This will be exceeding effectuell to *endeare* thy soule un-  
 to God, to cause thee to *delight* in him, and to make thy *abode*  
 with him. Many Saints have no greater burthen in their Lives,  
 then that their *Hearts* do not come clearly and fully up, con-  
 stantly to delight and rejoyce in God: that there is still an *indi-*  
*posednesse* of Spirit unto close walking with him. What is at the  
 bottome of this distemper? Is it not their unskillfulnesse, or  
 neglect

neglect of this Day, even of holding Communion with the Father in Love? So much as we see of the Love of God, so much shall we delight in him, and no more. Every other discovery of God without this, will but make the Soule fly from him. But if the heart be once much taken up with *this*, the Eminency of the Fathers Love, it cannot chafe but be overpowered, conquered and endeared unto him. This, if any thing, will worke upon us, to make our abode with him. If the Love of a Father will not make a child delight in him, what will? put then this to the venture; exercise your thoughts upon this very thing, the Eternal, Free, and Fruitfull Love of the Father, and see if your Hearts be not brought upon to delight in him. I dare boldly say, believers will find it as *thriving* a course, as ever they pitched on in their lives. Sit downe a little at the *Fountain*, and you will quickly have a farther discovery of the sweetness of the streames. You who have run from him, will not be able after a while, to keep at a distance for a moment.

¶ 13.

Ob. But some may say: *Aloffe how shall I hold communion with the Father in Love? I know not at all whether he Loves me or no; and shall I venture to cast my selfe upon it? How if I should not be accepted? should I not rather perishe for my presumption, then find sweetnesse in his Bosome? God seems to me, only as a consuming fire, and everlasting burning,* so that I dread to look up unto him.

Ans. I know not what may be understood by knowing of the Love of God: though it be carried on by Spirituall sense, and Experience, yet it is received purely by believing. Our knowing of it, is our believing of it, as revealed. *We have known and believed the Love that God hath to us, God is Love,* 1 Joh. ch. 4. v. 16. This is the Assurance which at the very Entrance of walking with God thou maist have of this Love, He who is Truth hath said it: and what ever thy Heart saies, or Satan saies, unlesse thou wilt take it up on this account, thou dost thy endeavour to make him a lyar, who hath spoken it. 1 Joh. 5. 10.

¶ 14.

Ob. 2. *I can believe that God is Love to others; for he hath said he is Love: but that he will be so to me, I see no ground of persuasion: there is no cause, no Reason in the world, why he should turne one thought of love or kindnesse towards me: and therefore I dare not cast my selfe upon it, to hold communion with him in his speciall love.*

Ans. He hath spoken it as particularly to thee, as to any one in the

the world. And for *cause* of love, he hath as much, to fix it on thee, as on any of the Children of men; that is none at all without himselfe. So that I shall make speedy work with this objection. Neither any one from the foundation of the World, who *believed* such Love in the Father, and made returnes of Love to him againe, was *deceiv'd*; neither shall ever any to the Worlds end be so, in so doing. Thou art then in this upon a most sure bottome: If thou *believest* and receivest the Father as Love, he will infallibly be so to thee, though others may fall under his severity. but,

*Ob: 3. I cannot find my heart making Returnes of Love unto God. Could I find my Soule set upon him, I could then believe his Soule delighted in me.*

*Ans.* This is the most *preposterous* course, that possibly thy thoughts can pitch upon, a most ready way to rob God of his glory. *Herein is Love* (saith the Holy Ghost) *not that we loved God, but that he loved us first.* 1 Joh. 4. 10, 19. Now, thou wouldest invert this Order, and say, *herein is Love, not that God loved me, but that I love him first.* This is to take the Glory of God from him: that whereas he loves us without a cause, that is in our selves, and we have all cause in the World to love him, thou wouldest have the contrary, *viz.* that something should be in thee, for which God should love thee, even thy love to him; and that thou shouldest love God, before thou knowest any thing lovely in him, *viz.* whether he love thee or no. This is a course of *stresses* finding out, that will never bring Glory to God, nor peace to thy own Soule. Lay downe then thy Reasonings; take up the Love of the Father upon a pure *Aff* of believing, and that will open thy Soule to let it out unto the Lord in the Communion of Love.

To make yet some farther *improvement* of this Truth, so opened, and exhorted unto as before; it will discover unto us, the *Eminency and Priviledge* of the Saints of God. What low thoughts soever the Sons of men may have of them; it will appeare that they have *meant* to eat that the World knowes not of: they have close communion and fellowship with the Father; They deale with him in the *interchange* of love. Men are generally esteemed according to the company they keep. It is an Honour to stand in the presence of Princes, though but as Servants. What Honour then

have all the Saints, to stand with boldnesse in the presence of the Father, and there to enjoy his Bosome love. What a blessing did the Queen of Sheba pronounce on the Servants of Solomon, who stood before him, and heard his Wisdom. How much more blessed then are they, who stand continually before the God of Solomon, hearing his Wisdom, enjoying his love? Whilst others have their fellowship with Satan, and their own Lust, making provision for them, and receiving perishing refreshments from them, (whose end is destruction, whose God is their Belly, and whose Glory is in their shame, who mind earthly things;) they have this sweet Communion with the Father.

§. 17.

f Isa. 26. 20.

\* Εμπαι-  
νουν ὡς πα-  
ῖδες.

Ἰλαβον. Heb.

11. 36.

\* Ουδὲ τις  
μοῖς διαπα-  
ύσεται.

Heb. 10. 33.

Heb. 10. 33.

Heb. 10. 33.

Heb. 10. 33.

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Heb. 10. 33.

Heb. 10. 33.

Heb. 10. 33.

Moreover, what a safe and sweet retreat is here for the Saints, in all the Scornes, Reproaches, Scandalls, misrepresentations which they undergoe in the World. When a Child is abused abroad in the streets by strangers, he runs with speed to the bosome of his Father; there he makes his complaint, and is comforted. In all the hard censures, and tongue-persecutions which the Saints meet withall in the streets of the World, they may runne with their moanings unto their Father, and be comforted. As one whom his Mother comforteth, so will I comfort you, (saith the Lord) Isa. 66. v. 13. So that the Soule may say, if I have batted in the World, I will goe where I am sure of Love: though all others are hard to me, yet my Father is tender, and full of compassion: I will goe to him, and satisfy my selfe in him: Here I am accounted vile, frowned on, and rejected, but I have home and Love with him, whose kindnesse is better then Life it selfe. There I shall have all things in the Fountaine, which others have but in the dropps: there is in my Fathers Love, every thing desireable: there is the sweetnesse of all mercies in the abstract it selfe, and that fully, and durably.

§. 18.

\* Joh. 1. 3.

\* Act. 17. 6.

38. 32.

Evidently then, the Saints are the most mistaken men in the world. If they say, "come & have Fellowship with us, are not men ready to say, why, what are you? a sorry company of \*Seditious Factions Persons: be it known unto you, that we despise your Fellowship; when we intend to leave Fellowship with all honest men, and men of worth, then will we come to you. But alas! how are men mistaken? truly, their Fellowship is with the Father: let men think of it as they please, they have close, spirituall, Heavenly Refreshings in the mutuall Communication of Love

with

with the Father himselfe; How they are generally misconceived, the Apostle declares. 2 Cor. chap. 6. v. 8, 9, 10. *As deceivers, and yet true, as unknown, yet well known, as dying and behold we live, as chastened, and not killed, as sorrowfull, yet always rejoycing, as poore yet making many rich, as having nothing, yet possessing all things;* And as it is thus in Generall, so in no one thing more then this, that they are looked on as poore, low, despicable persons, when indeed they are the only great and noble Personages in the world. Consider the Company they keep, it is with the Father, who so glorious? the Merchandise they trade in, it is Love, what so precious? doubtlesse they are the excellent on the Earth. Psal. 16. v. 3.

Further; this will discover a maine difference between the Saints and empty Professors. as to the Performance of Duties, and so the Enjoyment of outward Priviledges, fruitlesse Professors, often walk hand in hand with them; but now come to their secret retirements, and what a difference is there? there the Saints hold Communion with God; Hypocrites for the most part, with the world and their own Lusts, with them they converse, and Communicate: they hearken what they will say to them, and make provision for them: when the Saints are sweetly wrapt up in the Bosome of their Fathers Love. It is oftentimes even almost impossible that Believers should in outward appearance goe beyond them who have very rotten hearts: but this *meat* they have which others know not of; this Refreshment in the Banqueting house wherein others have no share; in the multitude of their thoughts, the Comfort of God their Father refresh their Soules.

Now then (to draw towards a close of this Discourse) if these things be so, what manner of men ought we to be, in all manner of holy conversation? even our God is a consuming fire. What Communion is there between Light and Darknesse? Shall sinne and lust dwell in those thoughts which receive in, and carry out Love, from and unto the Father? Holinesse becometh his presence for ever. An unclean Spirit cannot draw nigh unto him; an unholy Heart can make no abode with him. A lewd Person will not desire to hold fellowship with a Sober man: and will a man of vaine and foolish Imaginations, hold communion and dwell with the most holy God? There is not

§. 19

§. 20

any



any Consideration of this Love but is a powerfull motive unto Holinesse and leads thereto. Ephraim says, what have I to doe any more with idols, when in God he finds Salvation. Communion with the Father is wholly inconsistent with loose walking. If we say that we have fellowship with him, and walke in darkness, we lye, and doe not the truth, 1 Joh. 1. 6. He that saith I know him (I have Communion with him) and keepeth not his Commandments, is a liar and the truth is not in him, chap. 1. v. 4. The most specious, and glorious pretence made to an acquaintance with the Father, without holinesse and Obedience to his Commandments, serves only to prove the pretenders to be liars. The love of the world and of the Father, dwell not together.

§. 20

And if this be so, (to shur up all) how many that goe under the name of Christians come short of the Truth of it? How unacquainted are the Generality of Professors, with the Mystery of this Communion, and the fruits of it? Doe not many very evidently hold Communion with their lusts and with the world, and yet would be thought to have a Portion and Inheritance among them that are Sanctified? They have neither new name nor white stone, and yet would be called the people of the most High. May it not be said of many of them, rather that God is not in all their thoughts, then that they have Communion with him? The Lord open the Eyes of men that they may see and know that walking with God is a matter not of forme, but power. And so farre of peculiar Communion with Father, in the Instance of love which we have insisted on; He is also faithfull who hath called us to the fellowship of his Son Jesus Christ in the Love of which in the next place.

PART.

## PART. II.

## CHAP. I.

*Of the Fellowship which the Saints have with Jesus Christ the Son of God. That they have such a fellowship proved 1 Cor. 1. 9. Revel. 3. 20. Cant. 2, 1, 2, 3, 4, 5, 6, 7. opened. Prov. 9. 1, 2, 3, 4, 5.*

OF that distinct *Communion* which we have with the Person of the Father, we have treated in the foregoing Chapters; we now proceed to the Consideration of that which we have with his Son, Jesus Christ our Lord. Now the Fellowship we have with the second Person, is with him as Mediator, in that Office whereunto by dispensation he submitted himselfe for our sakes, being made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons, Gal. 4. 4, 5. And herein I shall doe these two things

1. Declare that we have such Fellowship with the Son of God.
2. Shew wherein that Fellowship, or Communion doth consist.

For the first, I shall only produce some few places of Scripture to confirme it, that it is so. 1 Cor. chap. 1. v. 9. *God is faithfull by whom ye were called to the Fellowship of his Sonne, Jesus Christ our Lord.* This is that whereunto all the Saints are called, and wherein by the Faithfullnesse of God they shall be preserved, even Fellowship with Jesus Christ our Lord. We are called of God the Father as the Father, in pursuait of his Love, to communion with the Sonne, as our Lord.

Revel. chap. 3. v. 20. *Behold I stand at the doore and knock, if any man heare my voyce and open the doore, I will come in to him, and sup with him, and he with me.* Certainly this is Fellowship, or I know not what is; Christ will Sup with Believers, he refreshest himselfe with his own Graces in them, by his Spirit bestowed, on them. The Lord Christ is exceedingly delighted in *lasting* of the

the sweet fruits of the Spirit in the Saints. Hence is that prayer of the Spouse that shee may have something for his Entertainment, when he commeth to her. Cant. 4. 16. *Awake O North-Wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out, let my beloved come into his Garden, and eat his pleasant fruits.* The Soules of the Saints are the Garden of Jesus Christ, the good ground Heb. 6. 7, 8. A Garden for delight: he rejoyces in them, his delights are with the Sons of Men: Prov. 8. 31. and he rejoyces over them: Zeph 3. 17. And a Garden for fruit, yea pleasant fruit, So he describes it: Cant. 4. 12, 13, 14. *A Garden inclosed is my sister, my Spouse, a Spring shut up, a Fountaine sealed; thy Plants are an Orchard of Pomegranates with pleasant fruits, Camphire with Spicknard, Spicknard and Saffron, Calamus, and Cinnamon, with all trees of Frankincense, Myrror, and Aloes, with all chiefe fruits.* Whatever is sweet and delicious for tast, whatever savoury and odoriferous, whatever is usefull and medicinall, is in this Garden. There is all manner of Spirituall refreshments of all kinds whatever, in the Soules of the Saints for the Lord Jesus. On this account is the Spouse so earnest in the prayer mentioned for an increase of these things, that her beloved may sup with her as he hath promised. *Awake O north wind &c.* Oh that the breathings and workings of the Spirit of all Grace, might stirre up all his gifts and Graces in me, that the Lord Jesus the beloved of my soule may have meet and acceptable entertainment from mee. God complains of want of fruit in his vineyard, Isa. 5. 3. Hos. 10. 1. want of good food for Christs entertainment, is that the Spouse fear'd, & labours to prevent. A barren heart is not fit to receive him. And the delight he takes in the fruits of the Spirit, is unspeakable. This he expressees at large, chap. 5. 1. I am come saith he, I have eat, I am refreshed. He calls it פירות *the fruit of his sweetnesse*; or most pleasant to him. Moreover, as Christ supps with his Saints, so he hath promised they shall sup with him, to compleat the fellowship that they have with him. Christ provides for their Entertainment in a most eminent manner. There are Beasts killed, and Wine is mingled, and a table furnished, <sup>b</sup> Prov. ch. 9. 2. He calls the spirituall dainties that he hath for them a Feast, a Wedding, <sup>c</sup> *A feast of fat things, Wine upon the Lees, &c.* The fauted Calf is killed for their entertainment. Such is the Communion, and such is the mutuall

Entertain-

<sup>a</sup> Isa. 25. 6.<sup>b</sup> Math. 22. 8.<sup>c</sup> Revel. 19. 7.

Entertainment of Christ and his Saints in that communion.

Cantic. 2. 1, 2, 3, 4, 5, 6, 7. *I am the Rose of Sharon, and the lillie of the Valleys. As the Lillie among the thornes, so is my love among the daughters: as the Aple-tree among the trees of the wood, so is my beloved among the Sonnes: in his shadow I delighted and sate down, and his fruit was sweet to my tast, &c.*

g. 3.

In the two first verses you have the description that Christ gives, first of himselfe, then of his Church. Of himselfe v. 1. that is, what he is to his Spouse: I am the Rose of Sharon, and the Lily of the Valleys. The Lord d Christ is in the Scripture compared to all things of Eminency in the whole Creation. He is in the Heavens the Sunne, and the bright morning starre: As the Lyon among the beasts, the Lyon of the tribe of Judah. Among the flowers of the field, here, he is the Rose, and the Lillie. The two Eminencies of Flowers, sweetnesse of savour, and beauty of colour are divided between these. The Rose for sweetnesse, and the Lillie for beauty (Solomon in all his glory was not arrayed as one of these) have the prebeminence. Further he is the Rose of Sharon, a fruitfull plain, where the choicest herds were fed. 1 Chr. 27. 39. so eminent that it is promised to the Church, that there shall be given unto her the Excellency of Sharon: Isa. 35. 2. This fruitfull place doubtlesse brought forth the most Precious Roses. Christ in the Saviour of his love, and in his Righteousnesse (which is as the Garment wherein Jacob received his blessing, giving forth a smell as the smell of a pleasant field Gen. 27. v. 27.) is as this excellent Rose, to draw and allure the Hearts of his Saints unto him. As God smelled a sweet Saviour from the blood of his Attonement, Eph. 5. 2. So from the Graces wherewith for them he is anointed, his Saints receive a refreshing cherishing savour: Cant. 1. 2. A sweet savour expresses that which is acceptable and delightfull: Gen. 8. 21. He is also the Lillie of the Vallies, that of all flowers is the most eminent in beauty Mat. 6. 29. most desirable is he for the comelinesse & perfection of his person: incomparably fairer then the children of men, of which afterwards. He then being thus unto them, abundantly satiating all their spirituall senses, their refreshment, their ornament their delight, their Glory; in the next verse He tells us what they are to him: As the Lillie among the thornes, so is my beloved among the Daughters, These Christ & his Church are likened unto, &

d Mal. 4. 2.

Revel. 12. 1.

Luk: 1. 78.

2 Pet. 1. 19.

Num. 24. 17.

2 Pet. 1. 19.

Revel. 22. 16.

Gen. 49. 9.

Nich. 5. 8.

Revel. 5. 5.

e Isa. 33. 9.

ch. 65. 10.

termed the same thing, (as here the *Lilly*) is, as from their Union  
 f Rom. 8. 29. by the Indwelling of the same Spirit, so from that conformity  
 and likeness that is between them, and whereunto the Saints  
 are appointed. Now see is a *Lilly*, very beautifull unto  
 Christ; As the *Lilly* among the *thornes* 1. By the way of Emi-  
 nency: as the *Lilly* excelleth the *thornes*, so doe the *Saints* al-  
 others whatever in the Eye of Christ. Let Comparifon be made,  
 so will it be found to be. And 2. by the way of triall: the  
 residue of the world, being pricking byers and grieving *thornes* to the  
 house of Israel. Ezck. 28. 24. The best of them is a briar, and the most  
 upright of them sharper then a *thorne Hedge*; Mich. 7. 4. And thus  
 are they among the *Daughters*; even the most eminent *Collegi-  
 ons*, of the most improved professors, that are no more but so.  
 There cannot be in any comparison, a greater exaltation of the  
 Excellency of any thing. So then is Christ to them indeed,  
 v. 1. So are they in his Esteem, and indeed, v. 2. How he is  
 in their esteem and indeed, we have v. 3.

¶ 5:

As the *Aple-tree* among the *Trees* of the wood, so is my beloved among  
 the *Sanner*, I sate down under his shadow with great delight and his fruit  
 was sweet to my tast. To carry on this intercourse, the Spouse  
 begins to speake her thoughts of, and to shew her delight in the  
 Lord Christ. And as he compares her to the *Lilly* among the  
*Thornes*, so see him to the *Aple-tree* among the *trees* of the woods.  
 And she addes this Reason of it, even because he hath the two  
 eminent things of *Trees*, which the Residue of them have not:  
 1. Fruit for food. 2. Shade for Refreshment: of the one she  
 eateth, under the other she resteth, both with great delight. All  
 other sons, either Angells, the Sons of God by Creation Job. 1. 6.  
 38. 7. or the Sons of Adam, the best of his off-spring, the  
 Leaders of those companies, which v. 2. are called *Daughters*;  
 or Sons of the old Creation, the toppe branches of all its de-  
 fireable things, are to an hungry, weary soule, (such alone seek  
 for shade and fruit) but as the fruitlesse, leaselesse trees of  
 the Forrest, which will yeild them neither food nor Refresh-  
 ment. In Christ, saith shee, there is fruit, fruit sweet to the Tast.  
 Yea his flesh is meat indeed, and his blood is drink indeed Joh.  
 6. 55. Moreover he hath brought forth that everlasting Righte-  
 onnesse, which will abundantly satisfy any hungry, soule after  
 it hath gone to many a barren Tree for food, and hath found

gone.

none. Besides he aboundeth in precious and pleasant Graces, whereof I may <sup>k</sup> eat, yea he calls me to do so, and that abundantly. These are the fruits that Christ beareth. They speake of a Tree that bringeth forth all things needfull for life in food and raiment. Christ is that *Tree of life*, which hath brought forth all things that are needfull unto life eternall: In him is that Righteousnesse which we <sup>k</sup> Hunger after: in him is that water of life, which who so <sup>k</sup> Drinketh of, shall thirst no more. Oh how sweet are the fruits of Christ's mediation to the faith of his Saints. He that can find no reliefe in Mercy, Pardon, Grace, Acceptation with God, Holinesse, Sanctification, &c. is an utter stranger to these things, <sup>i</sup> (wine in the Lees) that are prepared for believers. Also he hath Shades for Refreshment and Shelter. Shelter from wrath without, and Refreshment because of wearinesse from within. The first use of the <sup>1</sup> Shade, is to keep us from the Heate of the Sun, as did *Jonah's Gourd*. When the Heate of wrath is ready to scorch the Soule; Christ interposing beares it all; under the shadow of his wings, we sit downe constantly, quietly, safely putting our trust in him. And all this with great delight. Yea who can expresse the Joy of a soule safe-shaddowed from wrath, under the Covert of the Righteousnesse of the Lord Jesus? There is also Refreshment in a shade from wearinesse: He is as the shadow of a great Rock in a weary Land: *Isa. 32. 2.* From the power of Corruptions, trouble of Temptations, distresse of persecutions, there is in him quiet Rest and Repose; *Math. 11. 27, 28.*

Having thus mutually described each other, and so made it manifest, that they cannot but be delighted in Fellowship and Communion: in the next verses that Communion of theirs is at large set forth and described. I shall briefly observe foure things therein.

1. Sweetnesse.
2. Delight.
3. Safety.
4. Comfort.

I. Sweetnesse. He brought me to the Banqueting House; or House of wine. It is all set forth under expressions of the greatest sweetnesse, and most delicious Refreshment: *Flagons, Apples, Wine, &c.* He entertains me (saith the Spouse) as some great Personage.



mRom. 14. 17.  
Joh. 7. 37.  
Prov. 27. 7.

*Janage.* Great Personages, at great *Entertainments* are had into the *Banqueting house*, the *House of wine*, and dainties. These are the *preparations of Grace and Mercy*, Love, Kindnesse, supplies revealed in the *Gospell*, declared in the *Assembly* of the *Saints*, exhibited by the *Spirit*. This *Love* is better then *Wine Cant.* 1. v. 1. it is, not in meats and drinks, but *Righteousnesse* and *Peace*, and *Joy in the Holy Ghost*. *Gospell daintys* are *sweet refreshments*; Whether these *Houses of Wine*, be the *Scriptures*, the *Gospell*, or the *Ordinances* dispensed in the *Assembly* of the *Saints*, or any eminent and signall manifestations of speciall Love, (as *banqueting* is not every days worke, nor used at ordinary entertainments) it is all one. *Wine* that cheereth the heart of man, that makes him forget his misery, *Prov.* 31. 6, 7. that gives him a cherefull look and countenance, *Gen.* 49. 12. is that which is promised. The *Grace* exhibited by *Christ* in his *Ordinances*, is *Refreshing*, *Strengthening*, *Comforting*, and full of *Sweetnesse* to the *Soules* of the *Saints*. Woe be to such full *Soules*, as loath these *Hony Combes*. But thus *Christ* makes all his *Assembly*, to be *banqueting Houses*, and there he gives his *Saints* *Entertainment*.

§. 8.

2. *Delight*. The *Spouse* is quite ravished with the *sweetnesse* of this *entertainment*, finding *love* and *care* and *kindnesse* bestowed by *Christ* in the *assembly* of the *Saints*: hence she cries out v. 5. *Stay me with Flaggons, comfort me with Apples, for I am sick of Love*. Upon the discovery of the *Excellency* and *sweetnesse* of *Christ* in the *banqueting house*, the *soule* is instantly overpowred; and cries out to be made partaker of the fulnesse of it. She is *sick of Love*: not (as some suppose) fainting for want of a *sense* of *Love*, under the *Apprehension* of *Wrath*, but made *sick*, and *faint*, even overcome with the mighty *strings* of that *divine Affection*, after she had once tasted of the *sweetnesse* of *Christ* in the *Banqueting house*. Her desire deferred, makes her heart sick: therefore she cries *stay me*, &c. I have seen a glimpse of the king in his beauty: tasted of the fruit of his *righteousnesse*, my soule melteth in longing after him, Oh support and sustaine my Spirit, with his presence in his *Ordinances*, those *Flaggons* and *Apples* of his *banqueting house*, or I shall quite sink and faint. Oh what hast thou done blessed *Jesus*? I have seen thee and my soule is become as the *Chariots of Amminadab*; let me have

have something from thee to support me, or I dye. When a person is fainting on any occasion, these two things are to be done; strength is to be used to support him, that he sink not to the ground; and comfortable things are to be applied to refresh his spirits. These two, the soule overpowered, and fainting with the force of its own love, raised by a sense of Christ's prayeth for: it would have strengthening grace to support it in that condition, that it may be able to attend its duty; and consolations of the Holy Ghost, to content, revive, and sustain it, untill it come to a full enjoyment of Christ. And thus sweetly and with delight is this Communion carried on.

3. *Safety*: His banner over me was Love. v. 4. The Banner is an Embleme of safety and protection, a signe of the presence of an host. Persons belonging to an Army, do encampe under their Banner in security. So did the children of Israel in the wilderness, every Tribe kept their Campes under their own Standard. It is also a token of successe and victory, *Psalm 20, 6.* Christ hath a banner for his saints: and that is Love. All their protection is from his Love; and they shall have all the Protection his Love can give them. This safeguards them from Hell, death, all their Enemies. What ever presses on them, it must passe through the Banner of the love of the Lord Jesus. They have then great spirituall safety, which is another Ornament or Excellency of their Communion with him.

4. *Supportment, and Consolation.* v. 6. His left hand is under my head, and his right hand doth embrace me. Christ here hath the posture of a most tender friend towards any one in sickness, and sadness. The Soule faints with Love; spirituall longings after the enjoyment of his presence, and Christ comes in with his Embraces. He nourisheth and cherisheth his Church: *Ephes. ch. 5, v. 29.* *Isa. 63, 13.* Now the hand under the head, is supportment, sustaining Grace, in pressures and difficulties; and the hand that doth embrace, the hand upon the heart; is joy and consolation: in both, Christ rejoycing, as the Bridegroom rejoyceth over the Bride. *Isa. 62, 5.* Now thus to lye in the Armes of Christs Love, under a perpetuall influence of supportment and Refreshment, is certainly to hold communion with him. And hereupon v. 1. the spouse is most earnest for the continuance of this fellowship, charging all

all so to demean themselves, that her beloved be not disquieted, or provoked to depart.

In brieft this whole Book is taken up in the description of the Communion that is between the Lord Christ and his saints, & therefore it is very needlesse to take from thence any more particular instances thereof.

§. II.

I shall only adde that of Prov. ch: 9. v. 1, 2, 3, 4, 5. *Wisdom* hath builded her house, she hath hewen out her seven pillars. She hath killed her beasts, she hath mingled her Wine, she hath also furnished her table. She hath sent forth her maidens, she cryeth upon the highest places of the City. *Who so is simple*, let him turne in hither, as for him that wanteth understanding she saith to him; Come eat of my bread, and drink of the Wine that I have mingled.

The Lord Christ, the Eternall Wisdome of the Father, and who of God is made unto us Wisdome, erects a spirituall-house, wherein he makes provision for the entertainment of those Guests whom he so freely invites. His Church is the House which he hath built on a perfect number of pillars, that it might have a stable foundation: His staine Beasts, and mingled Wine where-with his table is furnished, are those spirituall saint things of the Gospel, which he hath prepared for those that come in upon his invitation: surely to eat of this bread, and drinke of this Wine which he hath so graciously prepared, is to hold fellowship with him; for in what waies or things, is there nearer communion then in such.

I might farther evince this Truth, by a consideration of all the Relations wherein Christ and his Saints do stand, which necessarily require that there be a communion between them, if we do suppose they are faithfull in those Relations: but this is commonly treated on, and something will be spoken to it, in one small instance afterwards.

PART;

## CHAP. II.

*What it is, wherein we have peculiar Fellowship with the Lord Christ. This is in Grace. This proved. Job. 1. 14, 16, 17. 2 Cor. 13. 14. 2 Thess. 3. 17, 18. Grace, of various acceptations. Personall Grace in Christ proposed to Consideration. The Grace of Christ as Mediator intended. Psal. 45. 2. Cant. 5. 9. Christ how white and ruddy. His finesse to save from the grace of Union. His fullnesse to save. His suitableness to deare. These considerations improved.*

**H**AVING manifested that the Saints hold peculiar Fellowship with the Lord Jesus, it nextly followes, that we shew wherein it is that they have this peculiar Communion with him.

Now this is in *GRACE*. This is every where ascribed to him by the way of Eminency Joh. 1. v. 14. He dwelt among us, full of *GRACE* and Truth. Grace in the Truth and substance of it. All that went before was but Typicall and in Representation: in the truth and substance, it comes only by Christ. Grace and truth is by Jesus Christ, v. 17. And of his fullnesse we receive *GRACE* for *GRACE* v. 16. that is, we have Communion with him in Grace; we receive from him all manner of Grace whatever, and therein have we Fellowship with him.

So likewise in that Apostolicall Benediction, wherein the Communication of spirituall Blessings from the severall Persons unto the Saints, is so exactly distinguished; it is *GRACE* that is ascribed to our Lord Jesus Christ, 2 Cor. 13. 14. The *GRACE* of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.

Yea, Paul is so delighted with this, that he makes it his Motto, and the taken whereby he would have his Epistles known, 2 Thess. 3. 17, 18. The Salvation of Paul with mine own hand, So I write, The *GRACE* of our Lord Jesus Christ be with you all. Yea he makes these two, *GRACE* be with you, and the Lord Jesus be with you, to be equivalent Expressions; for whereas he affirmeth the one to be the Token in all his Epistles, yet sometimes, he useth the one, only, sometimes the other of these, and sometimes puts them both together. This then is that which we are pecu-

liarily to eye in the Lord Jesus, to receive it from him, even GRACE, Gospell Grace, revealed in, or exhibited by the Gospell. He is the Head Stone in the building of the Temple of God, to whom GRACE, GRACE, is to be cryed: Zach. 4. 7.

§. 5. Grace is a word of various acceptations. In its most eminent significations it may be referred unto one of these three Heads,

1. Grace of Personall Presence and Comelinessse. <sup>b</sup> So we say a Gracefull and comely person, either from himselfe or his ornaments. This in Christ (upon the matter) is the subject of neare 8. Prov. 1. 9. 3. 32, 34. Cant. 3. 6, 7, 8, 9, 10, 11. one halfe of the book of Canticles: it is also mentioned Psal. 45. Cant. 5. 9, 10, 11, 12, 13, 14, 15, 16, &c.

2. Grace of free favour and acceptance. <sup>c</sup> By this Grace we are saved: that is, the free favour and gracions Acceptation of God in Christ. In this sense is it used in that frequent expression, if I have found Grace in thy sight: that is, if I be freely and favourably accepted before thee. So he giveth Grace, (that is, favour) to the Humble. Jam. 4. 6. Gen. 39. 21. chap. 41. 37. Acts 7. 10. 1 Sam. 2. 36. 2 Kings 25. 27. &c.

3. The fruits of the Spirit, Sanctifying and renewing our Natures, enabling unto good, and preventing from Evill, are so termed. Thus the Lord tells Paul, his Grace was sufficient for him: that is, the Assistance against Temptation which he afforded him. Col. 3. 16. 2 Cor. 8. 6. 7. Heb. 12. 28.

These two latter, as relating unto Christ, in respect of us who receive them, I call purchased Grace, being indeed purchased by him for us; and our Communion with him therein, is termed a Fellowship in his sufferings, and the power of his Resurrection: Phil. 3. 10.

§. 6. Let us begin with the first, which I call Personall Grace, and concerning that do these two things.

1. Show what it is, and wherein it consisteth, I mean the Personall Grace of Christ. And

2. Declare how the Saints hold immediate Communion with him therein.

To the handling of the first, I shall only premise this observation. It is Christ as Mediator of whom we speak: and therefore by the Grace of his Person, I understand not

1. The glorious Excellencies of his Deity, considered in *it selfe*, abstracting from the Office which for us, as *God and Man*, he undertook.

3. Nor the outward appearance of his humane Nature, neither when he *conversed* here on Earth, bearing our infirmities, (whereof, by reason of the charge that was laid upon him, the Prophet gives quite another character *Isa. 52. 14.*) concerning which some of the Ancients were very Poetical in their Expressions: Nor yet as now exalted in Glory; a vain imagination whereof, makes many beare a false, a corrupted Respect unto Christ, even upon Carnall Apprehensions of the mighty Exaltation of the humane Nature, which is but to know Christ after the Flesh 2Cor. 5. 19. a mischief much improved by the Abomination of foolish Imagery: But this is that which I intend; the Graces of the Person of Christ, as he is vested with the Office of Mediation; His Spirituall Eminency, Comeliness and Beauty, as appointed and anointed by the Father unto the great works of bringing home all his Elect unto his Bosome.

Now in this Respect the Scripture describes him as exceeding excellent, comely, and desirable, farre above comparison with the chiefeſt, choiſeſt, created good, or any Endowment imaginable.

Psal. 45. 3. *Thou art fairer then the Children of men, Grace is* Jerem. 23. 5.  
*pour'd into thy Lips. d He is beyond comparison, more beautifull* 35. 15.  
*and geacious than any here below, מִגִּדִּי יִשְׁפִּיחִיתָּהּ, the word* Zech. 3. 8.  
*is doubled to increase its significancy, and to exalt its subject be-* 6. 12.  
*yond all comparison, מְשִׁיחַ מְלִיכָהּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ says* אֵלֶּיךָ יִשְׁפָּעֶה  
*the Chaldee Paraphrast; Thy fairest, O King Messiah, is more* אֵלֶּיךָ יִשְׁפָּעֶה  
*excellent then the Sonnes of men. Pulker Altissimi præfiliū dominum.* יְיָ מִלְּפָנֶיךָ  
*exceeding desirable. Inward Beauty and Glory is here expressed* מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
*by that of outward shape, forme and appearance; † because that* אֵלֶּיךָ יִשְׁפָּעֶה

*Porphy. in Hag.* inde Suetonius de Domitiano commendari se verecundia oris adeo fentebat, ut apud senatum sic quondam iudicaverit, usque adhuc certe animum meum probatiss[im]e vulcum. *Sueton. Domit. cap. 18.* forma elegancia in rege laudatur, non quod per se decororis magni adimari debeat, sed quia in ipso vultu saepe refulcat generosa indoles: *Calvin. in Luc.*



was so much esteemed in those who were to rule or Govern. Isa. 4. v. 2. The Prophet terming of him the *BRANCH* of the Lord, and the *fruit* of the Earth, affirms that he shall be beautifull and Glorious, Excellent and Comely; For in him dwelleth the fullnesse of the God-head bodily: Col. 2. 9.

¶ 9. Cantic. 5. v. 9. The Spouse is enquired of as to this very thing, even concerning the Personall Excellency of the Lord Christ her Beloved. *What is thy beloved* (say the Daughters of *Jerusalem*) *more then another beloved* O thou fairest among women, *what is thy beloved more then another beloved?* and she returns this Answer v. 10. *My beloved is white and ruddy the chiefest among ten thousand.* And so proceedeth to a particular description of him by his Excellency, to the end of the chapter, and there concludeth that he is altogether lovely v. 16. whereof at large afterwards. Particularly he is here affirmed to be *white* and *ruddy*, a due mixture of which colours, composes the most beautifull complexion. He is *White* in the Glory of his Deity, and *ruddy* in the preciousnesse of his Humanity. His teeth are white with milke, and his eyes are red with wine: Gen. 49. 12. *Whitenesse* (if I may so say) is the Complexion of Glory; In that appearance of the most high, the *Ancient of days* Dan. 7. v. 9. it is said, his *Garment was white as snow*, and the haire of his head as pure wooll. And of Christ in his Transfiguration, when he had on him a mighty Lustre of the Deity, *His face did shine as the Sunne*, and his *Rayment was white as the Light*: Math. 17. v. 2. which in the phrase of another Evangelist, is, *as white as snow, so as no fuller on earth could whiten them*: Mark. 9. 3. It was a divine heavenly surpassing Glory that was upon him Revel. 1. 14. Hence the *Angels* and glorified *Saints*, that always behold him, and are fully translated into the Image of the same Glory, are still said to be in *white Robes*. His whitenesse is his Deity, and the Glory thereof. And on this account, the Chalde Paraphrast ascribes this whole passage unto God. *They say* (saith he) *to the house of Israel, who is the God whom thou wilt serve? &c.* Then began the Congregation of Israel to declare the praises of his Ruler of the world: and said, *I will serve that God who is clothed in a Garment white as snow, the splendor of the Glory of whose Countenance is as fire.* He is also *ruddy* in the beauty of his humanity; Man was called *Adam* from the red earth whereof he was made. The word here used points him out as the second *Adam*, partaker

Revel. 3. 4. 5.

6. 11.

7. 9. 13.

29. 14.

THE  
CANTIC

partaker of *Flesh and Blood*; because the children also partook of the same: *Heb. 2. 14.* The *beauty* and comeliness of the Lord Iesus in the *Union* of both these in one *Person*, shall afterwards be declared.

2. He is *White* in the beauty of his *Innocency*, and *Holiness*, and *ruddy* in the blood of his *Oblation*. *Whitenesse* is the badge of *Innocency* and *Holiness*. It is said of the *Nazarites* for their *Typicall Holiness*, *They were purer then snow, and whiter then Milk*, *Lam: 4. v. 7.* And the Prophet shewes us, that *scarlet, red, and crimson*, are the colours of *Sin* and *Guilt*, *Whitenesse* of *Innocency*. *Isa: 1. v. 18.* Our beloved was a *Lamb* without spot or blemish: *1 Pet: 1. 18.* He did no sin, neither was there any guile found in his mouth. *1 Pet. 2. 22.* He is *holy, harmlesse, undefiled, separate from sinners*. *Heb. 7. 24.* as afterwards will appeare; and yet he, who was so *White* in his *Innocency*, was made *ruddy* in his own blood: and that two waies: *Naturally*, in the pouring out of his blood (his precious blood) in that *Agony* of his soule, when thick dropps of blood trickled to the ground: *Luk. 22. v. 24.* as also when the *Whips* and *thornes, nails* and *spear*, powdered it out abundantly: *there came forth blood and water: loh: 19. 34.* He was *ruddy*, by being drenched all over in his own blood. And 2<sup>dly</sup>, *Morally*, by the *Imputation* of *Sin*, whose colour is *red* and *Crimson*: *God made him to be sinne for us, who knew no sinne: 2 Cor. 5. 21.* He who was *white*, became *ruddy* for our sakes, pouring out his blood, an oblation for *Sinne*. This also renders him *Gracefull*: by his *Whitenesse*, he fulfilled the *Law*, by his *rednesse* he satisfied *Justice*: this is our beloved, O yee daughters of *Jerusalem*.

3. His endearing *Excellency* in the *Administration* of his *Kingdome*, is hereby also expressed: e He is *White* in *Love* and *Mercy* unto his own, *red* with *Justice* and *Revenge* towards his *Enemies*. *Isa. ch. 63. v. 3.* *Revel. 19. 13:*

There are three things in *Generall*, wherein this *personall Excellency* and *Grace* of the Lord Christ doth consist.

1. His *sinesse* to save, from the *Grace* of *Union*, and the proper necessary effects thereof.

2. His *Fulnesse* to save from the *Grace* of *Communion*: or the free consequences of the *Grace* of *Union*.

§. 10.

e Alii candidum exponunt esse puris & probis, rubrum & cruentum reprobis ad eos puniendos ut Is. 63 dicitur.

Cor rubent vestimenta tua, quod nostri minus recte de Christi passione exponunt: Merc. in Loc.

§. 11.

3. His Excellency to endear, from his compleat suitableness to all the wants of the Soules of men.

§. 12.

1. His Fittesne to save: His being *inwards*, a fit Saviour suited to the Work: and this I say is from his *Grace of Union*. The uniting of the Natures of God and Man in one Person, made him fit to be a Saviour to the uttermost. He layes his hand upon God by partaking of his Nature, Zach. 13. 7. and he layes his hand upon us, by being partaker of our Nature, Heb. 2. 14, 16. and so becomes a *Dayes-man* or *Vampire* between both. By this meanes, he fills up all the distance that was made by sinne, between God, and us, and we who were *farre off*, are made *nigh* in him. Upon this account it was, that he had *Roome* enough in his *brest* to receive, and *power* enough in his spirit to beare all the wrath that was prepared for us: Sinne was infinite only in respect of the object, and punishment was infinite in respect of the subject. This ariseth from his Union.

§. 13.

Union is the conjunction of the two natures of God and man in one Person: Ioh. 1. 14. Isa. 9. 6. Rom. 1. 3, 9, 5. the necessary consequences whereof are; 1. The subsistence of the humane nature in the person of the Son of God, having no subsistence of its owne: Luke 1. 35. 1 Tim. 3. 16. 2. Κοινωνία ιδεωδότης, that communication of Attributes in the person, whereby the properties of either nature, are promiscuously spoken of the Person of Christ, under what name soever, of God or Man, he be spoken of. Act. 20. 28. Act. 3. 21. 3. The Execution of his office of Mediation in his single person, in respect of both natures wherein is considerable, ἐνεργῶν, the Agent, Christ himselfe, God and man; he is the principium quo ενεργηται; the principle that gives life and efficacy to the whole work: And then 2. the principium quod; that which operates, which is both natures distinctly considered. 3. The ενεργεια, or δραστην τις εδωκεν εν ενεργεια; the effectuall working it selfe of each nature; and lastly the ενεργημα, or ἀποτέλεσμα, the effect produced, which ariseth from all, and relates to them all; so resolving the excellency I speak of, into his personall Union.

§. 14.

2. His Fulnesse to save, from the Grace of Communion, or the effects of his Union which are free, and consequences of it, which is all the furniture that be received from the Father by the Union of the spirit, for the work of our salvation. He is able

ble to save unto the uttermost them that come unto God by him. Heb. 7. 26. having all fulnesse unto this end communicated unto him; for it pleased the Father that in him all fulnesse should dwell. Col. 1. 19. And he received not the spirit by measure, Ioh. 3. 34. and from this fulnesse, he makes out a suitable supply unto all that are his: Grace for Grace, Joh. 1. 16. had it been given him by measure we had exhausted it.

3. His Excellency to endear, from his compleat suitableness to all the wants of the soules of men. There is no man whatever, that hath any Want in-reference unto the things of God, but Christ will be unto him that which he wants: I speak of those who are given him of his Father. Is he dead? Christ is Life: *2 Col. 3. 4.* Is he Weak? Christ is the power of God, and the Wisdom of God, hath he the sense of Guilt upon him? Christ is compleat Righteousnesse, the Lord our Righteousnesse. *1 Cor. 1. 24, 30. Jerem. 23. 6.* Many poore creatures are sensible of their wants, but know not where their Remedy lies. Indeed whether it be Life, or Light, Power or joy, all is wrapped up in him.

This then for the present may suffice in Generall to be spoken of the personall Grace of the Lord Christ. He hath a fitnessse to save, having pittie, and Abillity, tenderneffe and power to carry on that Work to the uttermost; and a Fulnesse to save, of Redemption and sanctification, of Righteousnesse and the Spirits, and a suitableness to the Wants of all our soules, whereby he becomes exceeding desirable, yea altogether Lovely, as afterward will appear in particular: And as to this in the first place have the Saints distinct fellowship with the Lord Christ, the manner whereof shall be declared in the ensuing Chapter.

Only from this entrance that hath been made into the description of him with whom the Saints have Communion, some notions might be taken to stirre up thereunto, as also considerations to lay open the nakednesse and insufficiency of all other waies and things, unto which men engage their thoughts and desires. Something may be now proposed: The daughters of Jerusalem, ordinary common Professors, having heard the spouse describing her beloved, Cant. 4. 4, 10. &c. instantly are stirred up to seeke him together with her, chap 6. 1. Whither is thy beloved turned aside, that we may seeke him with thee? what Paul saies of them that crucified him, may be spoken of all that reject him, or refuse

use communion with him. had they known him they would not have crucified the Lord of Glory: did men know him, were they acquainted in any measure with him, they would not so reject the Lord of Glory. Himselfe calls them simple ones, fooles and scornors, that despise his gracious invitation, Prov. 1. 24. There is none despise Christ, but only they that know him not; whose eyes the God of this world hath blinded that they should not behold his glory; The soules of men do naturally seek something to rest and repose themselves upon; something to satiate and delight themselves withall, with which they hold communion; and there are two waies whereby men proceed in the pursuit of what they so ayme at. Some set before them some certain end; perhaps, pleasure, profit, or, in Religion it selfe, acceptance with God; others seeke after some end, but without any certainty, pleasing themselves now with one path, now with another; with various thoughts and waies, like them Isa. 57. 10. because something comes in by the life of the hand, they give not over though weary; in what condition soever you may be, either in greedinesse pursuing some certain end, be it secular or religious, or are wandring away in your own imaginations, wearying your selves in the largenesse of your wayes, compare a little what you ayme at, or what you do, with what you have already heard of Iesus Christ; if any thing you designe be like to him, if any thing you desire be equall to him, let him be rejected as one that hath neither forme nor comelinesse in him; but if indeed all your wayes be but vanity and vexation of spirit; in comparison of him, why do you spend your thoughts for that which is not bread, and your labour for that which satisfies not?

¶ 18.

1. You that are yet in the flower of your daies, full of health and strength, and with all the vigor of your spirits, do pursue some one thing, some another: consider I pray, what are all your beloveds, to this beloved? what have you gotten by them? let us see, the peace, quietnesse, assurance of everlasting blessednesse that they have given you? their paths are crooked paths, who ere goes in them shall not know peace. Behold here a fit object for your choyselt affections; one in whom you may find rest to your soules: one in whom there is nothing will grieve and trouble you to Eternity. behold he stands at the doore of your soules and knocks: O reject him not, least you seeke him and find him not; pray

Pray study him a little; you love him not because you know him not. why doth one of you spend his time in idleness and folly, and wasting of precious time, perhaps debauchedly; why doth another associate and assemble himselfe with them that scoffe at Religion and the things of God? meerly because you know not our deare Lord Jesus: oh when he shall reveal himselfe to you, and tell you he is Jesus whom you have slighted and refused, how will it break your hearts, and make you mourne like a dove, that you have neglected him; and if you never come to know him, it had been better you had never been: whilst it is called to day then harden not your hearts.

2. You, that are perhaps seeking earnestly after a Righteousnesse, and are Religious persons, consider a little with your selves: hath Christ his due place in your hearts? is he your all? does he dwell in your thoughts? do you know him in his excellency and desirableness? do you indeed account all things losse and dung for his exceeding excellency? or rather, do you preferre almost any thing in the world before it? But more of these things afterwards.

§. 18.





## CHAP. III.

Of the Way and Manner whereby the Saints hold Communion with the Lord Christ, as to personall Grace : The Conjugall Relation between Christ and the Saints Cant. 2. 16. Isa. 54. 5. &c. Cant. 3. 11. opened. The way of communion in Conjugall Relation. Hos. 3. 3. Cant. 1. 15. on the part of Christ. on the part of the Saints.

§. 1.

**T**He next thing that comes under consideration, is, the Way whereby we hold communion with the Lord Christ, in respect of that personall Grace whereof we have spoken. Now this the Scripture manifests to be by the way of a conjugall Relation : He is married unto us, and we unto him ; which spiritual Relation is attended with suitable conjugall affections. And this gives us fellowship with him, as to his personall excellencies.

§. 2.

This the Spouse expresseth Cant. 2. v. 16. *My beloved is mine, and I am his.* He is mine, I possesse him, I have interest in him, as my Head, and my Husband : and I am his, possessed of him, owned by him, given up unto him, and that as to my beloved in a Conjugall Relation.

So Isa. 54. v. 5. *Thy maker is thine Husband* ( the Lord of hosts is his name ) and thy Redeemer the holy one of Israel, the God of the whole Earth shall be called. This is yeilded as the Reason, why the Church shall not be ashamed nor confounded, in the midst of her Troubles and Trialls, (she is married unto her Maker, and her Redeemer is her Husband. And Isa. ch. 61. 10. setting out the mutuall Glory of Christ and his Church in their walking together, he saith it is, as a Bridegroom decketh himselfe with ornaments, and as a Bride adorneth her selfe with Jewells : such is their condition, because such is their Relation : which he also farther expresseth ch. 62. v. 5. *As the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee.* As it is with such persons in the day of their Espousalls, in the day of the Gladnesse of their hearts, so is it with Christ and his Saints in this Relation : He is a Husband to them, providing that it may be with them, according to the state and condition whereinto he hath taken them.

§. 3.

To this purpose we have his faithfull engagement Hos. ch.

2. v. 19.

3. v. 19, 20. *I will (saith he) betroth thee unto me for ever, yea I will betroth thee unto mee in Righteousnesse, and in Judgement, and in loving kindnesse, and in mercies, I will even betroth thee unto me in faithfulness.* And it is the main designe of the Ministry of the Gospell to prevaile with men to give up themselves unto the Lord Christ, as he reveales his kindnesse in this engagement. Hence Paul tells the Corinthians, 1 Epist. ch. 11. v. 2. that he had espoused them unto one Husband, that he might present them as a Chast virgin unto Christ. This he had prevailed upon them for, by the preaching of the Gospell, that they should give up themselves as a Virgin, unto him who had betrothed them to himselfe, as an Husband,

And this is a Relation wherein the Lord Jesus is exceedingly delighted; and inviteth others to behold him in this his Glory. Cant. 3. 11. *Go forth (saith he) O ye Daughters of Ierusalem, and behold King Solomon with the Crowne wherewith his Mother Crowned him, in the day of his Espousalls, and in the day of the gladnesse of his heart.* Hee calls forth the daughters of Ierusalem, all sorts of Professors to consider him in the condition of betrothing and espousing his Church unto himselfe: moreover he tels them that they shall find on him two things eminently upon this account. 1. Honour; it is the day of his Coronation, and his spouse is the Crowne, wherewith he is crowned. For as Christ is a Diademe of beauty, and a Crowne of Glory unto Syon, Iſaiah. ch. 18. v. 5. So Syon also is a Diadem, and a Crowne unto him, Iſa. ch. 62. v. 3. Christ makes this Relation with his Saints to be his Glory and his Honour. 2. Delight: The day of his Espousalls, of taking poore sinfull soules into his bosome, is the day of the gladnesse of his heart. John was but the friend of the Bridegroom, that stood and heard his voyce, when he was taking his Bride unto himselfe, and he rejoyced greatly, Ioh. ch. 3. v. 29. how much more then must be the joy and gladnesse of the Bridegroom himselfe, even that which is expressed Zeph. ch. 3. v. 14. *He rejoyceth with Ioy, he joys with singing.*

It is the gladnesse of the heart of Christ, the joy of his soule, to take poor sinners into this Relation with himselfe. He rejoyced in the thoughts of it from Eternity, Prov. 8. 31. And alwaies expresseth the greatest willingness to undergoe the hard task required thereunto, Psal. 40. 7, 8. Heb. 10. 7, 8. yea he was

pained as a *Woman in travaile*, untill he had accomplished it, Luk. 12. 5. because he loved his Church he gave himselfe for it; Ephes. 5. 26. *despising the shame*, and *enduring the Crosse*, Heb. 12. 2. that he might enjoy his Bride; that he might be for her, and shee for him, and not for another: Hof. 3. 3. This is his joy, when he is *thus crowned by his Mother*. It is believed that are mother, and brother of this Solomon: Math: 12. 49. 50. They crowne him in the day of his *espousalls*, giving themselves to him, and becoming his glory: 2 Cor. 8. 23.

¶ 5. Thus he sets out his whole Communion with his Church under this Allusion: and that most frequently. The time of his taking the Church unto himselfe, is the day of his marriage, and the Church is his *bride*, his *Wife*, Revel. chap. 19. v. 7, 8. The entertainment he makes for his Saints, is a *Wedding Supper*, Math. ch. 22. v. 3. The Graces of his Church, are the *Ornaments of his Queene*, Plal. 45. v. 9, 10, 11, 12, 13, 14. And the Fellowship he hath with his Saints, is as that which those who are mutually beloved in a *Conjugall Relation* do hold. Cant. 1. Hence Paul in describing these two, makes suddain and insensible *Transitions* from one to the other: Ephes. chap. 5. from v. 22. unto v. 32. concluding the whole with an Application unto Christ and the Church.

¶ 6. It is now to be enquired in the next place, how it is that we hold communion with the person of Christ, in respect of *Conjugall Relations* and affections, and wherein this doth consist. Now herein there are some things that are common unto Christ and the Saints, and some things that are peculiar to each of them, as the Nature of this Relation doth require. The whole may be reduced unto these two heads.

1. A *Mutual Resignation of themselves one to the other.*

2. *Mutual Consequentiall Conjugall Affections.*

¶ 7. 1. There is a *mutual Resignation* or making over of their Persons one to another. This is the first Act of Communion, as to the personall Grace of Christ. Christ makes himselfe over to the Soule to be his, as to all the love, care, and tendernesse of an husband; and the soule gives up it selfe wholly unto the Lord Christ, to be his, as to all loving, tender obedience. And herein is the main of Christs & the Saints *Espousals*. This in the Prophet is set out under a *parable* of himselfe and an *Harlot*, Hof. 3. 3.

Thou

*Thou shalt abide for me (saith he unto her) thou shalt not be for another, and I will be for thee. Poor Harlot saith the Lord Christ, I have bought thee unto my selfe with the price of mine own Blood, and now this is that which we will consent unto, I WILL BE FOR THEE, and THOU SHALT BE FOR MEE, and not for another.*

1. Christ gives himselfe to the Soule with all his Excellencies, Righteousnesse, Preciousnesse, Graces and Eminencies, to be its Saviour, Head, and Husband, for ever to dwell with it, in this holy Relation. He looks upon the soules of his Saints, *likes* them well, counts them faire, and beautifull, because he hath made them so. Cat. 1. 15. *Behold thou art faire my Companion, behold thou art faire, thou hast Doves Eys.* Let others think what they please, Christ redoubles it that the Soules of his Saints are very beautifull, even perfect through his Comeliness which he puts upon them, Ezek. 15. v. 14. *behold thou art faire, thou art faire; particularly that their Spirituall Light is very Excellent and Glorious, like the Eys of a Dove, tender, discerning, cleare and shining.* Therefore Repetie non he addes that Patheticall wish of the Enjoyment of this his *citra. n. d. G.* spouse: chap. 2. 14. *O my dove: (saith he) that art in the clefts en tu puchra es: Mercer.* of the Rocks, in the secret places of the staires, let me heare thy voyce, let me see thy countenance, for sweet is thy voice and thy Countenance is comely. Do not hide thy selfe as one that flies to the clefts of the Rocks, be not dejected as one that hides her selfe behind the staires, & is afraid to come forth to the Company that enquires for her? let not thy spirit be cast down at the weakness of thy supplications, let me yet heare thy sighs and groanes, thy breathings and pantings to me, they are very sweet, very delightfull: and thy spirituall countenance, thy appearance in heavenly things, is comely and delightfull unto me. Neither doth he leave her thus, but chap. 4. 8. *presseth her hard to a closer with him in this conjugall bond. Come with me from Lebanon (my spouse) with me from L:banon, look from the top of Amana, from the the top of Shenir and Hermon, from the Lyons dent, and the mountaines of the Leopards.* Thou art in a wandring condition, (as the Israelites of old) among Lyons and Leopards, sins and troubles? come from thence unto me, and I will give thee refreshment Math. 11. 27. upon this Invitation the spouse boldly concludes, chap. 7. 10. *that the desire of Christ is towards her: that he doth indeed love her,*

her, and ayme at taking her unto this fellowship with himselfe. So in carrying on this union, Christ freely besto weth himselfe upon the Soule. Precious and excellent as he is, he becometh ours. He makes himselfe to be so, and with him, all his Graces. Hence saith the spouse my Beloved is mine: in all that he is, he is mine. Because he is Righteousnesse, <sup>h</sup> he is the Lord Our Righteousnesse: Jer. ch. 23. v. 6. Because he is the Wisdome of God, and the power of God, he is made unto us Wisdome &c. 1 Cor. 1. 30. Thus the Branch of the Lord is beautifull and glorious, and the fruite of the Earth is excellent, and comely to them that are escaped of Israel. Isa. 4. v. 2. This is the first thing on the part of Christ, the free donation and bestowing of himselfe upon us to be our Christ, our beloved, as to all the Ends and Purposes of Love, Mercy, Grace, and Glory, wherunto in his Mediation he is designed, in a marriage Covenant, never to be broken. This is the Summe of what is intended. The Lord Jesus Christ fitted and prepared by the Accomplishment and furniture of his Person as Mediatour, and the large purchase of Grace and Glory which he hath made, to be an Husband to his Saints, his Church, tenders himselfe in the Promises of the Gospell to them in all his desireableness, convinces them of his goodwill towards them, and his aliusufficiency for a supply of their wants, and upon their consent to accept of him, which is all he requires or expects at their hands, he ingageth himselfe in a marriage Covenant to be theirs for ever.

6. 9.

2. On the part of the Saints? It is their free, willing consent to receive, embrace, and submit unto the Lord Jesus, as their Husband, Lord and Saviour, to abide with him, subject their soules unto him; and to be ruled by him for ever.

Now this in the soule, is either initiall, or the Solemne Consent at the first entrance of Union, or Consequentiall, in renewed Acts of Consent all our dayes. I speake of it especially in this latter sense, wherein it is proper unto Communion, not in the former, wherein it primarily intendeth Union.

There are two things that compleat this selfe Resignation of the soule.

6. 10.

1. The liking of Christ for his Excellency, Grace and suitableness, farre above all other belovs whatever, preferring him in the Judgement and mind above them all. In the place  
above

above mentioned; Can. 5. 9, 10. the *Spouse* being earnestly pressed by *Professors* at large, to give in her thoughts concerning the Excellency of her beloved in comparison of other *Endearments*, Answereth expressly, that he is the chiefest of ten thousand, yea v. 16. altogether lovely: infinitely beyond comparison with the choicest created good or Endearment imaginable. The soule takes a view of all that is in the world, the *Lust of the Flesh*, the *Lust of the Eyes*, and the pride of *Life*, and sees it all to be vanity, that the world passeth away and the Lust thereof 2 Joh. chap. 2. v. 16, 17. these beloveds are no way to be compared unto him. It views also Legall Righteousnesse, blamelesnesse before men, uprightness of Conversion, Dutys upon conviction, and concludes of all as Paul doth Phil. 3. v. 8. Doublelesse I count all these things lesse for the Excellency of the knowledge of Christ Jesus my Lord. So also doth the Church (Hos. ch. 14. v. 3, 4.) reject all appearing Assistances whatever, as goodly as *Asbur*, as promising as *Idols*, that God alone may be preferred. And this is the soules entrance into conjugall Communion with Jesus Christ as to Personall Grace, the constant preferring him above all Pretenders to its Affections, counting all Losse and dung in comparison of him. Beloved Peace, beloved naturall Relations, beloved Wisdome and learning, beloved Righteousnesse, beloved dutys, all losse compared with Christ.

2. The accepting of Christ by the Will, as its only Husband, Lord and Saviour. This is called receiving of Christ Joh. ch. 1. v. 12. and is not intended only for that Solemn Act whereby at first entrance we close with him, but also for the constant frame of the soule in abiding with him, and owning of him, as such: When the soule consents to take Christ on his own termes, to save him in his own way, and says, Lord, I would have had thee and Salvation in my way, that it might have been partly of mine endeavours, and as it were by the *workes of the Law*, I am now willing to receive thee and to be saved in thy way, meely by Grace: and though I would have walked according to my own mind, yet now I wholly give up my selfe to be ruled by thy Spirit, for in thee have I Righteousnesse and strength, in thee I am Ijustified. and do glory, then doth it carry on Communion with Christ as to the Grace of his Person. This it is to receive the Lord Jesus in his comelinessse and Eminency. Let Believers exercise

§. II.

Rom. 9. 31, 32  
10. 31

II. 45. 24



cise their Hearts abundantly unto this thing. This is *choyce Communion* with the Son Iesus Christ. Let us receive him in all his Excellencies as he bestowes himselfe upon us. Be frequent in thoughts of faith, comparing him with other Beloveds; Sin, World, Legall Righteousnesse, and preferring him before them, counting them all *lesse* and *Dung* in comparison of him. And let our soules be perswaded of his Sincerity and willingnesse in giving himselfe, in all that he is, as Mediatour, unto us, to be ours; And let our Hearts give up themselves unto him; let us tell him, that we will be for him and not for another; Let him know it from us, he delights to heare it, yea he says, *sweet is our voice, and our Countenance is comely*, and we shall not faile in the Issue of sweet Refreshment with him.

## DIGRESSION. I.

*Some Excellencies of Christ proposed to Consideration to endear our hearts unto him. His description Cant. 5. opened.*

p. 1.

**T**O strengthen our hearts in the Resignation mentioned of our selves unto the Lord Christ as our husband, as also to make way for the stirring of us up to those consequential conjugal Affections, of which mention shall afterwards be made, I shall turne aside to a more full description of some of the Personall Excellencies of the Lord Christ, whereby the Hearts of his Saints are indeed endeared unto him.

p. 2.

In the Lord our Righteousnesse then, may these ensuing things be considered, which are exceeding suitable to prevaile upon our hearts to give up themselves to be wholly his.

p. 3.

1. He is exceeding Excellent and desirerable in his Deity,

*Núm. 21. 5.*

1 Cor. 10. 9. Psal. 68. 19. Eph. 4. v. 8. 10. Psal. 97. 7. Heb. 2. 10. Psal. 102. 16. Isa. 8. 13. Luk. 2. 34. Rom. 9. 30. 1 Pet. 2. 6. If 40. 3. ch. 44. 6. ch. 45. 22. ch. 48. 12. Rom. 14. 10. Revel. 1. 11. Malach 3. 1. Psal. 2. 12. Isa 35. 4. Isa. 52. 5, 6. Isa. 45. 14, 15. Zech. 2. 8. 12. Zech. 3. 1. Zech. 12. 10. Math. 16. 17. Luk. 1. 16, 17. Joh. 5. 18, 19. Joh. 10. 30. Joh. 1. 1, 3, 10. 14. Joh. 6. 62. Joh. 8. 23, 58. Col. 1. 16. Heb. 1. 2. 10, 11, 12. Joh. 3. 13. 31. Joh. 16. 28. Mich. 5. 2. Prov. 8. 23. Joh. 17. 5. Jerem. 23. 6. 1 Joh. 5. 20. Revel. 1. 18. 4. 8. Act. 20. 28. 1 Joh. 3. 16. Phil. 2. 6, 7, 8. 1 Tim. 3. 16. Heb. 2. 16. 1 Joh. 4. 3. Heb. 10. 5. Joh. 27. 28. Rom. 9. 5. Joh. 10. 29, 30, 31. Math. 16. 16. Rom. 8. 32. Joh. 1. 16, 18. Col. 1. 15. Joh. 17. 10. Isa. 9. 6. Col. 2. 9. 1 Cor. 8. 6. 1 Cor. 2. 8, Psal. 68. 17.

and

and the Glory thereof. He is *Jehovah our Righteousness*; Jerem. 23. v. 6. In the rejoycing of *Sion* at his coming to her, this is the Bottom, Behold thy God. Isa. 40. 9. we have seen his Glory (saith the Apostle) what Glory is that? the Glory of the only begotten Son of God John 1. 14. The choicest Saints have been afraid, and amazed at the beauty of an Angell; and the frontest sinners have trembled at the Glory of one of those creatures in a low appearance, representing but the back part of their Glory, who yet themselves in their highest Advancement doe cover their faces at the presence of our Beloved, as conscious to themselves of their utter disability to beare the rays of his Glory, Isa. 6. 2. Joh. 12. 39, 40. He is the Fellow of the Lord of Hosts Zech. ch. 13. v. 7. And though he once appeared in the forme of of a *Servant*, yet then he thought it no robbery to be *EQUALL* unto God: Phil. ch. 2. v. 8. In the Glory of this Majesty he dwells in Light inaccessible. We cannot by searching find out the Almighty to Perfection: it is high as Heaven, what can we doe? it is deeper then Hell what can we know, the measure thereof is longer then the Earth, and broader then the Sea. Job. 11. v. 7, 8, 9. We may all say one to another of this! surely we are more brutish then any man, & have not the understanding of a man; We neither learned wisdom, nor have the knowledge of the Holy; who hath ascended up into Heaven or descended, who hath gathered the wind in his fist, who hath bound the waters in a Garment, who hath established the Ends of the Earth, what is his name, and what is his Sons name, if yee can tell. Prov. chap. 30. v. 2, 3, 4.

If any one should aske now with them in the *Camicles*, what is in the Lord Jesus our beloved, more then in other Beloveds, that should make him so desireable, and amiable, and worthy of Acceptation? What is he more then others? I aske what is a King, more then a Beggar? Much every way. Alas! this is nothing; they were borne alike, must dye alike, and after that is the Judgement. What is an Angell more then a Worme? A worme is a Creature, and an Angell is no more; He that made the one to creep in the Earth, made also the other to dwell in Heaven. There is still a proportion between these; they agree in something; But what are all the nothings of the World, to the God infinitely blessed for ever more? Shall the dust of the Ballance, or the drop of the Bucket be laid in the scale against him? This is He of

whom the sinners in *Syon* are afraid and cry, *Who amongst us shall dwell with that devouring fire, who amongst us shall inhabit with everlasting burnings?* I might now give you a glimpse of his Excellency in many of those *Properties* and attributes, by which he discovers himselfe to the faith of poor Sinners. But as he that goes into a *Garden* where there are innumerable flowers in great Variety, gathers not all he sees, but crops here and there one, and another; I shall endeavour to open a *doore*, and give an *inlet* into the infinite Excellency of the Graces of the Lord Jesus, as he is God blessed for evermore, presenting the Reader with one or two Instances, leaving him to gather for his owne use, what farther he pleaseth. Hence then observe,

5. 1. The Endlesse, Bottomlesse, boundlesse Grace and Compassion that is in him, who is thus our husband as he is the God of *Syon*. It is not the grace of a *Creature*, nor all the Grace that can possibly at once dwell in a created nature, that will serve our turne. We are too indigent to be suited with such a supply. There was a Fullnesse of Grace in the Humane Nature of Christ: He received not the Spirit by Measure. Joh. chap. 3. v. 34. *A fullnesse like that of Light, in the Sun, or of Water in the Sea;* I speak not in respect of Communication, but sufficiency. A fullnesse incomparably above the measure of Angells; Yet it was not properly an infinite Fullnesse; it was a created, and therefore a limited fullnesse. If it could be conceived as separated from the Deity, surely so many wretched guilty soules, as every day drink dry and large draughts of Grace and Mercy from him, would (if I may so speak) sink him to the very bottome: nay, it could afford no supply at all, but only in a moral way. But when the Conduit of his Humanity, is inseparably united to the infinite inexhaustible Fountain of the Deity, who can looke into the depths thereof? If now there be Grace enough for sinners in an All-sufficient God; it is in Christ. And indeed in any other there cannot be enough. The Lord gives this Reason for the Peace and confidence of sinners *Isa. 54. 4, 5. Thou shalt not be afraid, nor confounded, thou shalt not be put to shame: but how shall this be? So much sin & not ashamed? So much guilt & not confounded? Thy Master* (saith he) *is thine Husband, the Lord of Hosts is his Name, and thy Redeemer, the Holy one of Israel, the God of the whole earth shall be he called;* This is the bottome of all peace, Confidence and consolation: the

the Grace and mercy of our Maker, of the God of the whole Earth. So are kindnesse and power temper'd in him! he makes us and marries us! he is our God, and our Goal, our Redeemer. Look unto me (saith he) and be saved, I am God and none else. Isa. 45. 22. Surely one shall say, in J E H O V A H have I Strength and Righteousnesse v. 24.

And on this ground it is, that if all the world should (if I may so say) set themselves to drink free Grace, Mercy and Pardon; drawing water continually from the wells of Salvation, if they should set themselves to draw from one single Promise, an Angell standing by, and crying drink O my friends, ye drink abundantly, take so much Grace and Pardon as shall be abundantly sufficient for the world of sinne which is in every one of you; they would not be able to sink the Grace of the promise one haire's breadth. There is enough for millions of worlds if they were, because it flows into it from an infinite bottomlesse fountaine. Feare not O worme Jacob, I am GOD and not man, is the bottom of sinners Consolation. This is that Head of Gold mentioned Cant. 5. 11. that most precious Fountaine of Grace and Mercy. This Infinitenesse of Grace in respect of its spring and Fountaine will answer all objections that might hinder our soules from drawing nigh to Communion with him, and from a free embracing of him. Will not this suite us id all our distresses? What is our finite guilt before it? Show me the sinner that can spread his Iniquities to the dimensions (if I may so say) of this Grace? Here is Mercy enough for the greatest, the oldest, the Stubbernest Transgressor? Why will you dye, O yee house of Israel? Take heed of them who would rob you of the Deck of Christ. If there were no more Grace for me then what can be treasured up in a meer man, I should rejoyce my portion might be under Rocks and Mountaines.

Consider hence his Eternal, free, unchangeable Love. Were the love of Christ unto us, but the Love of a meer man, though never so excellent, innocent and glorious, it must have a beginning, it must have an ending, and perhaps be fruitlesse. The Love of Christ in his humane nature towards his, is exceeding tender, tender, precious, compassionate, abundantly heightened by a sense of our miseries, feeling of our Wants, experience of our Temptations, all flowing from that rich Stock of Grace, pity and com-

§. 6.

b Cant. 5. 1.  
Isa. 55. 1.  
Revel. 22. 17.  
Joh. 7. 37, 38.

§. 7.

passion, which on purpose for our good and supply, was bestowed on him. But yet this Love as such, cannot be infinite, nor eternall, nor from it selfe absolutely unchangeable. Were it no more, though not to be paralleled, nor fathomed, yet our Saviour could not say of it, as he doth, *as my Father loveth me, so have I loved you*: Joh. 15. 9. His love could not be compared with, and equalled unto the divine Love of the Father, in those properties of Eternity, Fruitfulnesse, and Unchangeablenesse, which are the chiefe Anchors of the soule, rolling it selfe on the bosome of Christ, but now

6. 8. 1. It is Eternall. Come ye neare unto me, *heare you this, I have not* (saith he) *spoken from the beginning in secret, from the Time that it was, there am I, and now the Lord God and his spirit hath sent me*: Isa. ch. 48. 16. He himselfe is yesterday, to day, and for ever, and so is his Love, being his who is Alpha and Omega, the first and the last, the beginning, and the ending, which is, which was, and which is to come. Revel. 1. 11.

6. 9. 2. Unchangeable. Our Love is like our selves; as we are, so are all our Affections: so is the Love of Christ, like himselfe: we love one, one day, and hate him the next: he changeth, and we change also; for this day he is our right Hand, our right eye, the next day cut him off, pluck him out. Jesus Christ is still the same, and so is his Love: In the beginning he laid the foundation of the Earth, and the Heavens are the work of his hands, they shall perish but He remaineth, they shall all wax old as doth a garment, and as a vesture shall be folded them up, and they shall be changed, but he is the same, and his years faile not: Heb. 1. 10, 11, 12. He is the Lord, and he changeth not, and therefore we are not consumed. Whom he Loves he loves unto the End. His Love is such as never had beginning, and never shall have Ending.

Mal. 3. 16.  
John 13. 1.

6. 10.

3. It is also Fruitfull. Fruitfull in all gracious Issues and Effects. A man may Love another as his own soule, yet perhaps that Love of his cannot help him. He may thereby pity him in prison, but not relieve him; bewaile him in misery, but not help him: suffer with him in trouble, but not ease him. We cannot Love Grace into a child, nor mercy into a friend: we cannot love them into Heaven, though it may be the great desice of our soule. It was Love that made Abraham cry, Oh that *Ismael* might live before thee, but it might not be. But now,

the

the Love of Christ, being the Love of God, is *effectual* and *fruitfull* in producing all the good things which he willeth unto his beloved. He loves *Life, Grace and Holinesse* into us; He loves us also into *Covenant*, Loves us into *Heaven*: Love in him is properly to will good to any one: Whatever good Christ by his Love, Will to any, that willing is *operative* of that Good.

These three *Qualifications* of the Love of Christ, make it exceedingly eminent, and him exceeding desireable. How many Millions of Sinnes, in every one of the Elect, every one where- of were enough to condemn them all, hath this Love overcome? what *Mountains* of unbelieve doth it remove? Looke upon the conversation of any one Saint, consider the frame of his Heart, see the many stains and spots, the defilements and Infirmities, wherewith his Life is contaminated, and tell me whether the Love that bears with all this, be not to be admired. And is it not the same towards thousands every day? what streames of Grace, purging, pardoning, quickning, assisting, do flow from it every day? This is our beloved, O ye daughters of Jerusalem.

2. He is desireable and worthy our Acceptation, as considered in his Humanity, even therein also in reference to us, he is exceedingly desireable. I shall only in this note unto you two things:

1. Its Freedom from sinne.

2. Its Fulnesse of Grace: in both which regards the Scripture sets him out as exceedingly lovely and amiable.

1. He was free from sin: The Lamb of God, without Spot, and without blemish: The Male of the flock to be offered unto God, the curse falling on all other Oblations, and them that offer them. Mal. 1. 14 The purity of the snow is not to be compared with the whitenesse of this Lilly, of this Rose of Sharon, even from the wombe: For such an High Priest became us, whose holy, harmlesse, undefiled, separate from sinners, Heb. 7. 26. Sanctified persons, whose stains are in any measure washed away, are exceeding faire in the Eye of Christ himselfe. Thou art all faire (saith he) my beloved, thou hast no spot in thee. How faire then is he, who never had the least spot or staine?

It is true, Adam at his Creation had this spotlesse purity, so had the Angels. But they came immediately from the hand of

§. 11.

§. 12.

§. 13.

e Pet. 2. 24.

e Cant. 2. 1.

e Cant. 1. 15.

16.

Chap. 4. r. 10.

§. 13.

e Eccl. 7. 29.



ill 53. 2. God, without concurrence of any secondary cause. <sup>1</sup> Jesus Christ is a plant and root of a dry Ground, a Blossome from the *stems* of Jesse, a Bud from the *Loynes* of sinfull man, borne of a *Sinner*, after there had been no *innocent* flesh in the World for 4000 years, every one upon the *Roll* of his *Genealogy* being infected therewithall. To have a *Flower* of wonderfull rarity to grow in *Paradise*, a Garden of Gods own planting, not sullied in the least, is not so strange: but as the *Psalmist* speaks (in another kind,) to *heare of it in a Wood*, to find it in a *Forrest*, to have a *spotlesse* Bud, brought forth in the *Wildernesse* of corrupted nature, is a thing which *Angells* may desire to look into. Nay more! this whole nature, was not only *defiled*, but also *accused*: not only *unclean*, but also *guilty*; guilty of *Adam's* Transgression in whom we have all sinned. That the humane Nature of Christ, should be derived from hence, free from guilt, free from pollution, this is to be adored.

§ 15. But you will say, how can this be? who can bring a clean thing, from an unclean? How could Christ take our Nature, and not the defilements of it, and the Guilt of it? If <sup>b</sup> *Levi* paid *Tithes* in the *Loynes* of *Abraham*, how is it that Christ did not sin in the *Loynes* of *Adam*?

§ 16. Ans. There are two things in *Originall sinne*; 1. *Guilt* of the first sinne, which is imputed to us, we all sinned in him, *ip̄e & nō-tes* *quapropter*, Ro. 5. 12. whether we render it *Relatively* in whom, or *Illustratively*, being all have sinned, all is one: that one sinne, is the sinne of us all, *omnes crāmus unū ille homo*: we were all in *Covenant* with him; He was not only a *naturall head*, but also a *federal head* unto us; as Christ is to *Believers* (*Rom. 5. 17. 1 Cor. 15. 22.*) so was he to us all: and his Transgression of that *Covenant* is reckoned to us.

§ 17. 2. There is the derivation of a polluted, corrupted nature from him; <sup>1</sup> Who can bring a clean thing out of an unclean? that which is borne of the flesh is flesh, and nothing else; whose wisdom and mind is corrupted also. a polluted fountain, will have polluted streams. The first person corrupted nature, and that nature corrupts all persons following; now from both these was Christ most free. He was never *federally* in *Adam*; and so not liable to the imputation of his sinne on that account. It is true, that sinne was <sup>m</sup> imputed to him, when he was made sinne; there-  
by

§ 17.  
Iob. 14. 4.  
Ioh. 3. 6.  
ἐκ σαρκὸς καὶ  
οὐκ ἐκ πνεύματος  
καὶ ὕδατος  
γενήσεται.  
Col. 2. 14.  
m 2 Cor. 5. 21

by he took away the sinne of the world, Ioh. 1. 29. but it was imputed to him in the Covenant of the Mediator, through his voluntary suscepcion; and not in the Covenant of Adam by a legall imputation. Had it been reckoned to him, as a descendent from Adam, he had not been a fit High-Priest to have offered sacrifices for us; as not being separate from sinners, Heb. 7. 25. Had Adam stood in his Innocency, Christ had not been incarnate, to have been a Mediator for sinners, and therefore the Counsell of his Incarnation morally took not place untill after the fall, Gen. 3. 15 though he was in Adam, in a naturall sense from his first Creation, in respect of the purpose of God, Luk. 3. 23, 38 yet he was not in him, in a Law sense, untill after the fall, so that as to his own person, he had no more to doe with the first sinne of Adam, then with any personall sinne of one whose punishment he voluntarily took upon him. As we are not liable to the guilt of those progenitors who followed Adam, though naturally we were no lesse in them then him. Therefore did He, all the daies of his flesh serve God in a Covenant of works; and was therein accepted with him; having done nothing that should disanull the vertue of that Covenant as to him; This doth not then in the least take off from his perfection.

2. For the Pollution of our nature, it was prevented in him from the instant of Conception Luk. 35. the holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing that shall be borne of thee, shall be called the Sonne of God. He was made of a Woman, Gal. 4. 6. but that portion whereof he was made, was sanctified by the Holy Ghost, that, what was borne thereof, should be an holy thing; Not only the Conjunction and Union of soule and body, whereby a man becomes partaker of his whole nature, and therein of the pollution of sinne, being a sonne of Adam, was prevented by the sanctification of the holy Ghost, but it also accompanied the very separation of his bodily substance in the wombe, unto that sacred purpose whereunto it was set apart: so that upon all accounts, he is holy, blamelesse, undefiled. Adde now hereunto, that he did no sinne, neither was there any guilt found in him, 1 Pet. 2. 22. that he fulfilled all Righteousnesse Mat. 3. 15. his Father being alwaies well pleased with him, v. 17. on the account of his perfect obedience, yea even in that sense wherein he chargeth his Angels

6. 12

gells

gells with folly, and those Inhabitants of *heaven*, are not cleare in his sight, and his Excellency and *desireablenesse* in this regard will lye before us: such was he, such he is, and yet for our sakes, was he contented not only to be esteemed by the vilest of men, to be a *Transgressor*, but to undergoe from God, the punishment due to the vilest sinners. Of which afterwards.

§. 19.

The fullness of grace in Christs humane nature, sets forth the *Amplenesse* and *desireablenesse* thereof: should I make it my businesse to consider his perfections, as to this part of his Excellency, what he had from the *wombe*, Luke 1. 35. what received growth and improvement, as to exercise in the dayes of his *youth*, Luk. 2. 52. with the complement of them all, in glory, the whole would tend to the purpose in hand. I am but taking a view of these things in *transitu*. These two things lye in open sight to all at the first consideration: All Grace was in him, for the kind thereof: and all degrees of grace for its perfections; and both of them make up that fullness that was in him; it is *Created* grace that I intend, and therefore I speak of the *kinds* of it; it is grace inherent in a *created* nature, not *infinite*, and therefore I speak of the *degrees* of it.

§. 20.

For the *Fountains* of Grace the holy Ghost, be received not him by measure. Joh. 3. 34. and for the Communications of the Spirit, it pleased the Father that in him should all fullness dwell. Cor. 1. 19. that in all things he might have the *prebeminence*. But these things are commonly spoken unto.

§. 21.

• John 1. 16.  
1 Cor. 11. 1.  
Ephes. 5. 2.  
1 Pet. 2. 21.  
Math. 3. 17.  
John 1. 18.  
Heb. 2. 15.  
ch. 7. 25.  
Joh. 1. 14, 15.

This is the beloved of our soules; *holy*, *harmlesse*, *undefiled*; full of *grace* and *truth*; full to a sufficiency for every end of Grace; full for practice, to be an *Example* to men and Angels as to Obedience; full to a certainty of uninterrupted Communion with God; full to a readinesse of giving supply to others; full to suite him to all the occasions and necessities of the soules of men; full to a Glory not unbecoming; a *subsistence* in the person of the Son of God; full to a perfect victory in tryalls, over all Temptations; full to an exact Correspondency to the whole law, every righteous and holy law of God; full to the utmost capacity of a limited, created, finite nature; full to the greatest beauty & glory of a living Temple of God; full to the full pleasure & delight of the soule of his Father; full to an everlasting monument of the

Glory

Glory of God: in giving such inconceivable Excellencies to the Son of man.

And this is the second thing considerable, for the *endeavouring* of our soules to our beloved.

3. Consider that he is *all this* in one Person. We have not been treating of two, a God and a man; but of *one* who is God and man. That *Word* that was with God in the beginning, and was God Joh. 1. 1. is also made *flesh* v. 14. not by a conversion of its selfe into *flesh*, not by appearing in the outward shape, and likeness of *flesh*, but by assuming that *holy thing* that was borne of the Virgin Luk. 1. 35. into personall union with himselfe. Soe the Mighty God, 1s. 9. 6. is a Child given to us; that *holy thing* that was borne of the Virgin, is called the *Sonne of God*; Luk. 1. 35. That which made the man Christ Jesus to be a man, was the union of soul and body; that which made him, *that man*, and without which he was not *that man*, was the subsistence of both united in the person of the Son of God. As to the proof hereof, I have spoken of it elsewhere at large; I now propose it only in generall, to shew the *Amiability* of Christ on this account; Here lyes, hence arises, the *Grace, Peace, life, and Security* of the Church, of all *believers*: as by some few considerations may be clearly evinced.

§. 22.

nec minore absumeret Glorificatio, nec superiore minneret assumptio; salua enim proprietate utriusq; substantia, & in unam coeunte personam, suscipitur a maiestate humilitas, a virtute infirmitas, a mortalitate aeternitas, & ad rependendu nostram conditionis debitum, natura inviolabilis, naturae est unita passibili, &c. Leo. Sermon. 1. de nat. g. Vind. Evan. c. 7.

1. Hence was he *fit* to suffer, and able to beare, whatever was due unto us; in that very Action, wherein the Son of man & homo *verus* gave himselfe a ransom for many Math. 20. 28. God Redeemed his Church with his own blood Act. 20. 28. and therein was the love of God seen that he gave his life for us. 1 Joh. 3. 16. on this account was there room enough in his breast to receive the points of all the swords that were harped by the Law against us, and strength enough in his shoulders, to beare the burthen of that Curse that was due to us. Thence was he so willing to undertake the worke

ri possit ex uno, resurgere possit ex altero: Leo ubi Sup. s. Zech. chap. 13. v. 7. Psal. 89. v. 19.

of our Redemption, Heb. 10. 7, 8. Lo I come to do thy will O God; because he knew his *ability* to go through with it. Had he not been *man*, he could not have *suffered*, had he not been God, his suffering could not have *availed* either himself or us, he had not *satisfied*; the suffering of a *meer man*, could not beare any proportion to that which in any respect was *infinite*. Had the Great & Righteous God gathered together all the sins that had been Committed by his *Elect* from the foundation of the world, & searched the bowels of all that were to come to the end of the world, & taken them all, from the sin of their nature, to the least deviation from the rectitude of his most holy Law, and the highest provocation of their Regenerate and Unregenerate Condition, and laid them on a *meer holy innocent Creature*, O how would they have *overwhelmed* him, and buried him for ever out of the presence of Gods love! Therefore doth the Apostle premise that glorious description of him to the purging of our sinne. He hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world; who being the brightness of his Glory, and the expresse image of his person, up-holding all things by the word of his power, hath purged our sinnes. Heb. 1. 3, 3: It was he that purged our sinnes, who was the Sonne and heir of all things, by whom the world was made, the brightness of his Fathers glory, and expresse image of his person; He did it, he alone was able to doe it. God was manifested in the flesh (1 Tim. 3. 16.) for this worke; the sword awaked against him that was the fellow of the Lord of Hosts Zach. 13. 7. and by the wounds of that great shepherd, are the sheep healed. 1 Pet. 2. 24, 25.

§. 23.

2. Hence doth he become an *endlesse*, *bottomlesse* fountain of Grace to all them that believe. The *fulnesse*, that it pleased the Father to Commit to Christ, to be the great *Treasury* and storehouse of the Church, did not, doth not lie in the humane nature considered in it selfe; but in the *Person* of the Mediator God and man. Consider wherein his *Communication* of Grace doth consist, and this will be evident. The Foundation of all is laid in his satisfaction, Merit & purchase, these are the morally *procuring* cause of all the Grace we receive from Christ. Hence all Grace becoms to be *his*, all the things of the new Covenant, the promises of God all the *Mercy*, *Love*, *Grace*, *Glory* promised, became (I say) to be *his*. Not as though they were all actually invested

Joh. 16. 14, 15

invested or did reside and were in the humane nature, and were from thence really Communicated to us; by a participation of a portion of what did so *inhere*; but they are *morally* his by a Compact, to be bestowed by him, as he *thinks good*, as he is Mediator God & man, that is, the only begotten Son made flesh Ioh. 1. 14. *from whose fullness we receive, and grace for grace*: The *reall* Communication of Grace is by Christ sending the *holy Ghost* to regenerate us; and to create all the *habitual* grace, with the daily supplies thereof in our hearts, that we are made partakers of; now the *Holy Ghost* is thus sent by Christ as Mediator, God and man, as is at large declared Ioh. 14. 15, 16, (of which more afterwards.) This then is that which I intend by this *fullness* of grace that is in Christ; from whence we have both our *beginning*, and all our *supplies*, which makes him as he is the *alpha* and *omega* of his Church, the beginner and finisher of our faith, Excellent and desirable to our souls. Upon the *payment* of the great price of his blood, and full Acquaintance on the *satisfaction* he made, all Grace whatever, (of which at large afterwards) becomes in a *morall* sense his, at his disposal; and he bestows it on, or works it in the hearts of his by the *holy Ghost* according as in his infinite wisdom he sees it needfull. How glorious is he to the Soule on this Consideration? that is most Excellent to us which suites us in a wanting Condition; that which gives bread to the hungry, water to the Thirsty, mercy to the perishing. All our reliefs are thus in our beloved. Here is the life of our souls; the joy of our hearts; our relief against sinne and deliverance from the wrath to come.

3. Thus is he *fitted* for a mediator, a *daysman*, an Umpire between God and us; being *one* with him, and *one* with us, and *one* in himselfe in this *oneness*, in the *Unity* of one person. His Ability and univerfall *fineness* for his office of Mediatour are hence usually demonstrated. And herein is he Christ the *wisdom* of God and the *power* of God. Herein shines out the infinitely glorious wisdom of God: which we may better admire than expresse. What soule that hath any acquaintance with these things falls not down with reverence, and Astonishment? How glorious is he that is the beloved of our souls? what can be wanting that should encourage us to take up our rest, and peace in his bosome? Unless all ways of relieve and refreshment be

Heb. 12. 2.  
Revel. 1. 11.

§. 24.

1 Cor. 1. 24.



so obstructed by *unbelief*, that no consideration can reach the heart to yeild it the least assistance, it is impossible but that from hence, the soule may gather that which will *endeare* it unto him with whom we have to do. Let us dwell on the *thoughts* of it. This is the *hidden mystery*, great, without *contro- versy*, admirable to eternity. What poor, low, perishing things, do we spend our *contemplation* on? Were we to have no advantage by this astonishing dispensation, yet its *Excellency*, Glory, beauty, depths, deserve the *flower* of our enquirys, the *vigor* of our spirits, the *substance* of our time; but when, withall our Life, our Peace, our Joy, our inheritance, our Eternity, our all lyes herein, shall not the thoughts of it, *always* dwell in our hearts, *always* refresh, and delight our soules?

6. 25.  
x Gen. 45.  
26, 27.

4. He is Excellent and *Glorious* in this; in that he is *exal- ted*, & invested with *all Authority*; when *Jacob* heard of the Exal- tation of his Son *Joseph* in *Egypt* and saw the *Charets* that he had sent for him, his spirit fainted and recovered againe, through abundance of *joy* and other overflowing Affections. Is our be- loved lost who for our sakes was upon the earth, poore and perse- cuted, reviled, killed? noe! he was dead, but he is alive, and so he lives for ever, and ever, and hath the keys of Hell and

Revel. 1. 18. Death: our beloved is made a Lord, and Ruler Acts 2. 36. He is made a King; God sets him his King on his holy hill of *Syon*, Psal. 2. 8. \* and he is crowned with Honour, and dignity, af- ter he had been made a little lower than the An- gels for the suffering of death Heb. 2. 7, 8, 9.

\* Gen. 49. 10. Num. 24. 17, 19.  
Psal. 2. 1, 2, 3, 4, 5, 6, 7, 8, 9.  
Pal. 89. 19, 20, 21, 22, 23, 24.  
Pl. 110. 1, 2, 3. Is. 11. 1, 2,  
Isa. 32. 1, 2. chap. 53. 12.  
Isa. 63. 1, 2, 3. Jer. 23. 5, 6.  
Dan. 7. 13, 14. Luk. 2. 11.  
Luk. 19. 38. Joh. 5. 22, 23.  
Act. 2. 35, 36. chap. 5. 31.  
Phil. 2. 9, 10, 11. Eph. 1.  
v. 20, 21, 22. Rev. 5. 12, 13, 14.  
Revel. 19. 16.

and what is he made king of? *all things are put in subjection under his feet*. v. 8. and what power over them hath our beloved? *All power* in heaven and earth Mat. 28. 18. as for men! he hath power given him over all flesh loh. 17. 2. And in what Glory doth he exercise this power? He gives eter- nall life to his Elect: ruling them in the power of God, Micah. 5. 3. until he bring them to himself; and for his Enimys! His arrowes are sharpe in their hearts Psal. 45. 5. he dips his vesture in their

Isa. 63. 3. blood: Oh how glorious is he in his Authority over his enemy? in this world he terrifies, frightens, awes, convinces, bruises their hearts and Consciences, fills them with *fear*, terror, disquiet- ment,

ment, unill they yeild him *fained obedience*; and sometime with outward judgements, bruises, breakes, turnes the wheele upon them; staines all his vesture with their blood; fills the earth with their *Carcasses*; and at last will gather them altogether, beast, false prophet, nations, &c. and cast them into that lake that burnes with fire and brimstone. Psal. 110.  
Revel. 9. 20.

He is gloriously exalted above *Angells* in this his Authority; Good, and bad, Eph. 1. 20, 21, 22. far above *Principalities and Powers, and might, and dominion*, and every name that is named, not only in this world, but in that to come; they are all under his feet, at his command, and absolute disposall. He is at the *right hand* of God, in the highest exaltation possible, and in full possession of a Kingdome over the whole Creation; having received a name above every name, &c. Phil. 2. v. 9. Thus is he glorious in his Throne, which is at the *right hand* of the Majesty on high; §. 26.  
2 Heb. 1. 3.  
Ephes. 1. 22.  
Math. 28. 18.  
Phil. 2. 7, 8.  
Revel. 19.  
Psal. 45.  
Psal. 68.  
Dan. 7. 10.  
Glorious in his Commission which is all power in heaven and earth; Glorious in his name, a name above every name, the Lord of Lords, and King of Kings; Glorious in his Scepter, a Scepter of Righteousnesse is the Scepter of his Kingdome; Glorious in his Attendants, his Charretts are twenty thousand, even thousands of *Angells*, among them he rideth on the *Heavens*, and sendeth out the voyce of his strength, attended with ten thousand times ten thousands of his *holy ones*; Glorious in his Subjects, all creatures in heaven and in earth, nothing is left that is not put in subjection to him; Glorious in his way of Rule, and the Administration of his Kingdome, full of sweetnesse, efficacy, power, serenity, holinesse, Righteousnesse and Grace in, and toward his Elect; of Terror, vengeance, and certain destruction towards the Rebelliou, *Angells*, and men; Glorious in the issue of his Kingdome, when every knee shall bow before him, and all shall stand before his judgement seat; And what a little portion of his Glory is it, that we have poynted to? This is the beloved of the Church, its head, its Husband; this is he with whom we have Communion: but of the whole exaltation of Jesus Christ, I am elsewhere to treat at large.

Having insisted on these *Generalls*, for the farther carrying on the motives to Communion with Christ, in the Relation mentioned, taken from his Excellencies and perfections, I shall reflect on the description given of him by the Spouse in the Canticles, §. 27.

cles, to this very end and purpose, Cant. 5. 10, 11, 12, 13, 14, 15, 16. *My Beloved is white and ruddy, the chiefest of ten thousand. His head is as the most fine gold; his locks are bushy and black as a raven. His eyes are as the Eyes of Doves, by the rivers of waters, washed with milk, and fity set. His cheeks are as a bed of spices: his lips like lillie dropping sweet (smelling Myrrh: his hands are as gold Rings, set with beryl; his belly is as bright ivory overlaid with saphyrs; his legs are as pillars, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the Cedars; His mouth is most sweet, yea he is altogether lovely. This is my beloved, and this is my friend, O ye Daughters of Jerusalem.*

§. 28.

The generall description given of him, v. 10. hath been before considered; the ensuing particulars are instances to make good the Assertion, that he is the *Chiefest of ten thousand*.

1. The *Spouse* begins with his head and face, v. 11, 12, 13. In his head, she speaks first in generall, unto the substance of it, it is *fine gold*, and then in particular, as to its Ornaments, *his locks are bushy, and black as a raven*.

1. *His Head is as the most fine gold*; or his head gold, solid gold, so some, made of pure gold, so others,  $\chi\rho\upsilon\sigma\tau\omicron\r\nu\ \chi\rho\omicron\zeta$  say the 70 retaining part of both the Hebrew words  $\text{זָהָב}$   $\text{מָסָה}$  *Massa ansi*.

§. 29.

Two things are eminent in Gold; splendor or Glory, and duration; This is that which the *Spouse* speaks of the Head of Christ: His *Head*, is his Government, Authority, and Kingdome; Hence it is said a *Crowne of pure gold* was on his head, Pl. 21. 3. and his Head is here said to be *Gold*, because of the *Crowne of Gold*, that adorns it. A the Monarchy in *Daniell*, that was most eminent for glory and duration, is termed an *head of gold*, Dan. 2. 38. And these two things are eminent in the *Kingdome*, and Authority of Christ.

1. It is a *glorious Kingdome*; He is full of Glory and Majesty, and in his Majesty he rides prosperously, Pl. 45. 3, 4. *His Glory is great in the salvation of God, Honour and Majesty are laid upon him, He is made blessed for ever and ever*, Psal. 21. 5, 6. I might insist on Particulars, and shew that there is not any thing that may render a Kingdome or Government *Glorious*, but it is in this of Christ in all its Excellencies. It is an heavenly, a spiritual, an

an universall, and an unshaken Kingdome, all which render it glorious: but of this somewhat before.

2. It is durable: yea Eternall; solid gold, his Throne is for ever and ever, Ps. 45. 6. of the increase of his Government there is no end, upon the throne of David, and upon his Kingdome to order and establish it with Judgement, and Justice from hence forth even for ever, Isa. 9. 7. his Kingdome is an everlasting Kingdome, Dan: 7. 27. a Kingdome that shall never be destroyed, ch. 2. 44. for he must raigne untill all his enemies be subdued. This is that Head of Gold, the Splendor, and Eternity of his Government.

§. 30.

And if you take the Head in a naturall sense; either the Glory of his Deity is here attended to; or the fulnesse, and Excellency of his Wisdome, which the Head is the seat of. The Allegory is not to be freightned, whilest we keep to the Analogie of faith.

2. For the Ornaments of his head, his locks, they are said to be bushy, or curled, black as a raven. His curled locks, are black: [as a raven] is added by way of illustration, of the blacknesse, not with any Allusion to the nature of the Raven. Take the Head spoken of in a political sense; his Locks or haire, said to be curled, as seeming to be intangled, but really falling in perfect order, and beauty, as bushy locks, are his Thoughts, and Counsells, and wayes, in the Administration of his Kingdome. They are black or darke, because of their depth, and unsearchablenesse; as God is said to dwell in thick darknesse; and curled or bushy, because of their exact interweavings from his infinite Wisdome; His thoughts are many as the haire of the head, seeming to be perplexed, and intangled, but really set in all comely order, as curled bushy haire; deepe and unsearchable, and dreadfull to his enemies, and full of beauty and comelineffe to his beloved. Such are I say, the thoughts of his heart, the Counsells of his wisdome, in Reference to the Administrations of his Kingdome: darke, perplexed, involved, to a carnall eye; in themselves, and to his Saints, deepe, manifold, ordered in all things, comely, desirable.

§. 31.

In a naturall sense, black and curled locks, denote comelineffe, and vigor of youth; the strength and power of Christ, in the execution of his Counsells, in all his wayes, appears Glorious and lovely.

§. 32.

The

¶ 33.

The next thing described in him is his *Eyes*, v. 12. *his eyes are as the eyes of Doves, by the rivers of waters, washed with milk, and finely set.* The Reason of this Allusion is obvious; *Doves* are tender birds, not birds of prey; and of all others they have the most bright, shining, and piercing eye; their delight also in streams of water is known. Their being washed in milk, or clear white crySTALL water, adds to their beauty: and they are here said to be *finely set*: that is, in due proportion for beauty and lustre; as a precious stone in the soyle or fulness of a ring, as the word signifies.

¶ 34.

*Eyes*, being for sight, discerning, knowledge, and acquaintance with the things that are to be seen; the *knowledge*, the understanding, the discerning Spirit of Christ Iesus, are here intended. In the Allusion used, fower things are ascribed to them, 1. *Tenderness*, 2. *Purity*, 3. *Discerning*, and 4. *Glory*.

¶ 35.

1. The *Tenderness*, and Compassion of Christ towards his Church is here intended: He looks on it, with the eyes of galled *Doves*; with tenderness and careful compassion; without Anger, wrath, fury, or thoughts of revenge. So is the eye interpreted Deut. 11. 12. *the eyes of the Lord thy God are upon that land:* Why so! it is a Land that the Lord thy God careth for: careth for it in mercy: so are the *Eyes* of Christ on us, as the eyes of one that in tenderness careth for us; that layes out his Wisdome, knowledge, and understanding, in all tender Love in our behalfe. He is the stone, that foundation stone of the Church, whereon are seven eyes, Zech. 3. 9. wherein there is a perfection of wisdom, knowledge, care and kindnesse for its guidance.

¶ 36.

2<sup>d</sup> *Purity*, as washed *Doves eyes* for purity; This may be taken either *subjectively*, for the Excellency, and immixed cleanness and purity of his sight, and knowledge in himselfe; or *Objectively*, for his delighting to behold purity in others. He is of purer eyes, then to behold iniquity, Hab. 1. 15. he hath no pleasure in wickednesse, the foolish shall not stand in his sight, Pl. 5. 4, 5. if the Righteous soule of Lot was vexed with seeing the filthy deeds of wicked men, 2 Pet. 2. 8. who yet had eyes of flesh, in which there was a mixture of impurity: how much more doe the pure eyes of our deare Lord Iesus abominate all the filthinesse of sinners; but herein lyes the Excellency of his Love to us, that he takes care, to take away our filth, and stains, that

he

he may delight in us; and seeing we are so defiled, that it could no otherwise be done, he will doe it by his own blood, Eph. 5. 25, 26, 27. Even as Christ also loved the Church, and gave himselfe for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy without blemish. The End of this undertaking is, that the Church might be thus gloriously presented unto himselfe; because he is of purer eyes then to behold it with Joy and delight, in any other condition. He leaves not his Spouse, untill he sayes of her, thou art all faire my Love, there is no spot in thee: Cant. 4. 7. partly he takes away our Spots, and stains by the renewing of the Holy Ghost, and wholly adorns us with his own Righteousnesse; and that because of the purity of his own eyes, which cannot behold iniquity; that he might present us to himselfe holy.

Tit. 3. 4.

3. Discerning] he sees us doves, quickly, clearly, throughly, to the bottome of that which he looks upon. Hence in another place it is said that his eyes are as a flame of fire Revel. 1. 14. and why so? that the Churches might know, that he is He, which searcheth the reins and heart, Rev. 2. 23. he hath discerning eyes, nothing is hid from him; all things are open, and naked before him, with whom we have to doe. It is said of him whilest he was in this World, that Jesus knew all men, and needed not that any should testify of man, for he knew what was in man: Ioh. 2. 24, 25. his piercing eyes look through all the thick coverings of hypocrites, and the snow of pretenses that is on them: He sees the inside of all; and what men are there, that they are to him; he sees not as we see, but ponders the hidden man of the heart; no humble, broken, contrite soule, shall loose one sigh, or groane after him, and Communion with him; no pant of Love, or desire is hid from him, He sees in secret; no glorious performance of the most glorious hypocrite will availle with him; his eyes look through all, and the filth of their hearts lies naked before him.

p. 37.

4. Beauty and Glory are here intended also; Every thing of Christ is beautiful, for he is altogether lovely, v. 16. but most glorious in his sight, and Wisdom; he is the Wisdom of Gods Externall Wisdom its selfe; his understanding is infinite, what spots and stains are in all our knowledge? when it is made

p. 38.



perfect, yet it will still be finite, and limited; his is without Spot of darknesse, without foyle of limitednesse.

Thus then is he beautiful and glorious, his Head is of Gold, 'his eyes are Doves eyes, washed in milke and silv set.

§. 39.

The next thing insisted on, is his cheeks, v. 15. His cheeks are as a bed of Spices; as sweet flowers, or Towers of Perfumes: or well grown flowers. There are three things evidently pointed at in these words.

1. A sweet savour as from spices, and flowers and Towers of perfume.

2. Beauty; and order, as spices set in rows or beds, as the words import.

3. Eminency in that word, as sweet or well grown, great flowers.

These things are in the Cheeks of Christ: the Chaldeæ Paraphrast, who applys this whole song to Gods dealings with the people of the Jews; makes these Cheeks of the Churches husband to be the two tables of Stone, with the various lines drawn in them, but that Allusion is strained; as are most of the Conjectures of that Scholiast.

§. 40.

The Cheeks of a man are the seat of Comlineffe, and man-like courage; The Comlineffe of Christ, as hath in part been declared, is from his fullnesse of Grace in himselfe for us. His manly Courage respects the Administration of his Rule, and Government, from his fullnesse of Authority, as was before declared. This Comlineffe and Courage; the Spouse describing Christ as a beautifull, desirable personage, to shew that Spiritually he is so, calleth his Cheeks; so to make up his parts, and proportion. And to them doth he ascribe a sweet savour, Order, and Eminency a sweet savour; as God is said to smell a sweet favour from the Grace and Obedience of his servants (Gen 8. 2. the Lord smelled a savour of rest from the Sacrifice of Noah) so do the Saints, smell a sweet savour from his Grace laid up in Christ. Cant. 3. 3. It is that which they rest in, which they delight in, which they are refreshed with. As the smell of aromaticall spices, and flowers, please the naturall sense, refresh the spirits, and delight the person, so doe the Graces of Christ to his Saints; They please their spiritual sense, they refresh their drooping spirits, and give delight to their soules. If he be nigh them they smell

smell his Rayment, as *Isaak* the rayment of *Jacob*; They say it is as the smell of a field that the Lord hath blessed, Gen. 27. 27. and their soules are refreshed with it.

2. Order and beauty are as spices set in a Garden bed. So are the Graces of Christ. When spices are set in order, any one may know what is for his use, and take and gather it accordingly. Their answering also one to another makes them beautifull: so are the graces of Christ in the Gospell, they are distinctly and in order set forth that sinners by faith may view them, and take from him according to their necessity. They are ordered for the use of Saints in the Promises of the Gospell. There is Light in him, and Life in him, and power in him, and all Consolation in him; a Constellation of Graces, shining with Glory, and beauty. Believers take a view of them all; see their Glory and excellency, but fix especially on that, which in the Condition wherein they are, is most usefull to them. One takes light and Joy; another life and power; by faith and prayer doe they gather these things, in this bed of Spices. Not any that comes to him goes away unrefreshed. What may they not take, what may they not gather? what is it that the poore soule wants? behold it is here provided, set out in order in the promises of the Gospell; which are as the beds wherein these spices are set for our use; and on the account hereof, is the Covenant said to be ordered in all things. 2 Sam. 2. 3, 4.

3. Eminency; his Cheeks are a tower of perfumes, held up, made conspicuous, visible, eminent; so it is with the Graces of Christ, when held out, and lifted up in the preaching of the Gospell. They are a Tower of Perfumes; a sweet savour to God and man.

The next clause of that verse is, *His lips are like lillies, dropping sweet smelling myrrhe*. Two perfections in things naturall are here alluded unto. First the glory of Colour in the lillies, and the sweetness of savour in the myrrhe. The glory, and beauty of the lillies in those Countreys was such, as that our Saviour telleth us, that *Solomon* in all his Glory, was not arrayed like one of them Mat. 6. 29. and the Saviour of myrrhe, such as when the Scripture would set forth any thing to be an excellent savour, it compares it thereunto, Psal. 45. 8. and thereof was the sweet and holy oynement chiefly made Exod. 30. 26. mention is also made

frequently of it in other places to the same purpose. It is said of Christ that *Grace was poured into his lips* Psal. 45. 2. whence men wondred, or were amazed, τοῖς λόγοις τοῦ χριστοῦ; at the words of Grace that proceeded out of his mouth, so that by the lips of Christ, and their dropping sweet smelling myrrhe, the word of Christ, its savour, Excellency, and usefullnesse, is intended. Herein is he Excellent, and glorious indeed, surpassing the Excellencies of those naturall things which yet are most precious in their kind, even in the *Glorie*, beauty, & usefullnes of his *Word*. Hence they that preach his word, to the saving of the soules of men, are said to be a *sweet savour to God* 2 Cor. 2. 15. and the *savour* of the knowledge of God, is said to be manifested by them v. 14. I might insist on the severall proprietyes of myrrhe, whereto the word of Christ is here compared; its *bitternesse* in tast, its efficacy to preserve from putrefaction, its usefullnesse in perfumes and Unctions, and presse the *Allegory* in setting out the Excellency of the Word in allusions to them. But I only insist on *generalls*; This is that which the holy Ghost here intends; the Word of Christ is *sweet, Savoury, precious* unto Believers, and they see him to be excellent, desireable, beautifull, in the *Precepts, Promises, Exhortations*, and the most bitter threats thereof.

6. 43.

The Spouse addes; his hands are as gold Rings set with Beryll; the word *beryll* in the originall is *Tafsisb*, which the *Septuagint* have retained, not restraining it to any peculiar precious stone; the *onyx* say some, the *Chrysolite* say others; any precious stone shining with a sea green colour, for the word signifies the sea also; Gold Rings set with precious, glistering stones are both valuable, and desireable for profit and ornament; so are the hands of Christ, that is all his works, the *Effects*, by the Cause: All his workes are *Glorious*, they are all fruits of *Wisdom*, Love, and Bounty, and his belly is as bright Ivory, over laid with Saphyres: the smoothnesse and brightnesse, of Ivory, the preciousnesse, and heavenly Colour of the Saphyres, are here called in, to give some lustre to the excellency of Christ; to these is his belly or rather his bowells, which takes in the Heart also; compared. It is the inward bowells, and not the outward bulke that is signified. Now to shew, that by *Bowells* in the Scripture ascribed either to God or man, Affections are intended, is needlesse. The tender love,

love, unspeakable affections and kindnesse of Christ to his Church and people is thus set out. What a beautifull sight is it to the eye, to see pure polished Ivory set up and down with heaps of precious Saphires; how much more Glorious are the tender Affections, Mercys, and Compassion of the Lord Jesus unto Believers.

Verf. 15. The strength of his kingdome, the faithfullnesse and stability of his Promises, the height, and Glory of his person, in his Dominion, the sweetnesse and excellency of Communion with him is set forth in these words: *His legs are Pillars of Marble, set upon sockets of fine Gold, his countenance is as Lebanon, excellent as the Cedars, his mouth is most sweet.*

When the Spouse hath gon thus farre in the description of him, she concludes all in this generall Assertion; he is wholly desirable, altogether to be desired, or beloved. As if she should have said; I have thus reckoned up some of the perfections of the Creatures, things of most value, price, usefullnesse, Beauty, Glory, here below, and Compared some of the Excellencies of my beloved unto them; In this way of Allegory I can carry things no higher: I find nothing better, or more desirable to shew out and to present his lovelinesse, and desireablenesse; but alas! all this comes short of his perfections, beauty and comeliness, he is all wholly to be desired, to be beloved.

Lovely, in his person, in the glorious Alissiciency of his Deity, Gracious purity, and holinesse of his Humanity, Authority and Majesty, Love and Power.

Lovely in his birth, and Incarnation; when he was rich, for our sakes becoming poore, taking part of flesh and blood because we partook of the same; being made of a woman, that for us he might be made under the Law, ever for our sakes.

Lovely, in the whole Course of his life, and the more then Angellicall holinesse, and obedience which in the depth of poverty and perfection he exercised therein; doing good, receiving evill, blessing, and being cursed, reviled; reproached all his dayes.

Lovely in his Death; yea therein most lovely to sinners; never more glorious and desirable, then when he came broken, dead, from the Crosse; then had he carryed all our sinnes into a land of forgetfullnesse; then had he made peace and reconciliation

for us; then had he procured life and immortality for us.

*Lovely* in his whole employment, in his great undertaking, in his *Life, Death, Resurrection, Ascension*, being a Mediatour between God and us, to recover the glory of Gods Justice, and to save our souls; to bring us to an enjoyment of God, who were set at such an infinite distance from him by sinne.

*Lovely* in the glory, and majesty wherewith he is *Crowned*, now he is set down at the right hand of Majesty on high: where though he be terrible to his enemyes, yet he is full of *Mercy, Love, and Compassion* towards his beloved ones.

*Lovely* in all those supplies of *Grace, and Consolations*, in all the dispensations of his holy Spirit, whereof his Saints are made partakers.

*Lovely* in all the tender Care, Power and wisdom, which he exercises in the protection, safeguarding, and delivery of his Church, and people, in the midst of all the oppositions and persecutions wherunto they are exposed.

*Lovely* in all his Ordinances, and the whole of that spiritually glorious *Worship* which he hath appointed to his people, whereby they draw nigh, and have Communion with him & his Father.

*Lovely* and glorious in the vengeance he taketh, and will finally execute upon the stubborn enemyes of himselfe and his people.

*Lovely* in the pardon he hath purchased and doth dispence, in the Reconciliation he hath established, in the Grace he Communicates, in the Consolations he doth administer, in the peace, and Joy, he gives his Saints, in his assured preservation of them unto Glory.

What shall I say, there is noe end of his excellency, and desireablenesse; he is altogether *Lovely*, this is our Beloved, and this is our Friend oh Daughters of *Jerusalem*.

## DIGRESSION. II.

All Solid Wisdom laide up in Christ. True wisdom wherein it consists. Knowledge of God, in Christ only to be obtained. What of God may be known by his workes. Some properties of God not discovered but in Christ only; Love, Mercy: others not fully but in him: as Vindictive Justice, Patience, Wisdom, Alisufficiency. No Property of God Savingly known but in Christ. What is required to a Saving Knowledge of the Properties of God. No true knowledge of our selves but in Christ. Knowledge of our selves wherein it consisteth. Knowledge of Sinne how to be had in Christ. Also of Righteousnesse, and of Judgement. The wisdom of walking with God hid in Christ. What is required thereunto. Other pretenders to the Title of wisdom, examined and rejected. Christ alone exalted.

**A** Second consideration of the Excellency of Christ serving to endear the hearts of them who stand with him in the Relation insisted on, arises from that which in the mistaken Apprehension of it, is the great darling of men, and in its true notion the great ayne of the Saints, which is wisdom and knowledge. Let it be evinced that all true and solid knowledge is laid up in, and is only to be attained from and by the Lord Jesus Christ, and the hearts of men, if they are but true to themselves, and their most predominate principles, must needs be engaged to him. This is the great designe of all men taken off from professed slavery to the world, and the pursuite of sensuall, licentious courses, that they may be wise: and what ways the Generality of men ingage in for the compassing of that end, shall be afterwards considered: To the Glory and honour of our deare Lord Jesus Christ, and the establishment of our hearts in Communion with him, the designe of this digression, is to evince, that all wisdom is laid up in him, and that from him alone it is to be obtained.

1. Cor. 1. 24. the Holy Ghost tells us that Christ is the Power of God and the Wisdom of God: not the Essentiall Wisdom of God, as He is his Eternall Sonne of the Father, upon which account He is called Wisdom in the Proverbs; chap. 8. 20, 21, 22, 23. but as he is crucified v. 23 As He is Crucified,



so he is the Wisdome of God; that is, all that *Wisdome* which God layeth forth for the *discovery*, and manifestation of himself, and for the *Saving* of Sinners, which makes *foolish* all the wisdom of the world; that is all in Christ Crucified, held out in him, by him, and to be obtain'd only from him; And thereby in him doe we see the Glory of God 2 Cor. 3. last. For he is not only said to be the *Wisdome* of God, but also to be made *Wisdome* to us, 1 Cor. 1. 30. he is made not by *Creation* but *Ordination* and *Appoiument*, *Wisdome* unto us; not only by *teaching* us *Wisdome* (by a *Metonymy* of the Effect for the cause) as he is the great *Prophet* of his Church, but also because by the *knowing* of him, we become acquainted with the *Wisdome* of God, which is our wisdom; which is a *Metonymy* of the Adjunct. This however verily promised, is thus only to be had. The summe of what is contended for, is asserted in termes, Col. 2. 3. in him dwell all the Treasures of *Wisdome* and *Knowledge*.

There are two things that might seem to have some colour in claiming a Title and interest in this businesse 1. *Civill* *Wisdome* and prudence, for the management of affaires. 2. *Ability* of *Learning* and *literature*, but God rejecteth both these as of no use at all to the end and intent of true *Wisdome* indeed. There is in the world that which is called *understanding*, but it comes to nothing: There is that which is called *Wisdome*, but it is turned into folly. 1 Cor. 1. 19, 20. God brings to nothing the *understanding* of the prudent, and makes foolish the *wisdome* of the World. And if there be neither *Wisdome* nor knowledge (as doubtlesse there is not) without the knowledge of God, Jerem 8. 9. it is all shut up in the Lord Christ. Joh. 1. 18. no man hath seen God at any time, the only begotten Sonne which is in the bosome of the Faiber hath revealed him. He is not seen at any other time Joh. 5. 37. nor known upon any other account, but only the *Revelation* of the Sonne: He hath manifested him from his own bosome: and therefore v. 9. It is said that he is the true light that lighteth every man that cometh into the world. The true light which hath it in himselfe, and none hath any but from him, and all have it who come unto him: He who doth not so, is in darkenesse.

1. The summe of all true *Wisdome* and knowledge, may be reduced to these three heads.

1. The

1. The Knowledge of God, his Nature, and his Properties.
2. The Knowledge of our selves in reference to the will of God concerning us.

3. Skill to walke in Communion with God.

The knowledge of the Workes of God, and the cheife End of all, doth necessarily attend these. In these three is summed up all true *Wisdom* and knowledge; and not any of them is to any purpose to be obtained, or is manifested, but only in and by the Lord Christ.

God by the work of the Creation, by the Creation it selfe, did reveal himselfe in many of his properties, unto his Creatures capable of his knowledge; His Power, his Goodnesse, his *Wisdom*, his *Allsufficiency*, are thereby known: This the Apostle asserts, Rom. 1. 19, 20, 21. v. 19. he calls it *revelation*; v. 20. That is, his *Eternall Power* and *Godhead*. & v. 21. a knowing of God: and all this by the Creation. But yet there are some properties of God, which all the works of Creation cannot in any measure reveal, or make known; as his *Patience*, *Long-suffering*, and *Forbearance*. For all things being made good, there could be no place for the exercise of any of these properties, or manifestation of them. The whole *fabrick* of heaven and Earth considered in it selfe, as at first created. will not discover any such thing as *Patience* and *Forbearance* in God; which yet are *eminent* properties of his nature, as himselfe proclaims and declares. *Exod. 34. 6, 7.*

Israeliticum constat electum, omnesque alias nationes suas vias ingredi, hoc est secundum propriam permisit vivere voluntatem, non ita tamen se eterna Creatoris bonitas ab illis hominibus avertit, ut eos ad cognoscendum arque metuendum nullis significationibus admoneret. *Prop. de Vocat. Gent. 2. 4.*

a Coelum & terra, & omnia quae in eis sunt, ecce vidique, mihi dicunt ut te amem, nec cessant dicere, omnes ut sint inexcusabiles: *August. Confessi. lib. 10. cap. 6.*

Wherefore the Lord goes further; and by the Workes of his *Providence* in preserving and ruling the World which he made, discovers and reveals these *Properties* also. For whereas by *cursing* the earth, and filling all the Elements ostentimeas with signes of his anger and indignation, he hath as the Apostle tells us. Rom. 1. 18. revealed from Heaven his wrath against all ungodlinesse and unrighteousnesse of men, yet not proceeding immediately

diately to destroy all things, he hath manifested his Patience & Forbearance to all: this *Paul* *Ab.* 14. 16, 17. tells us *He* suffered all Nations to walke in their own wayes, yet he left not himselfe without witnesse, in that he did good, and gave raine from Heaven and fruitfull seasons, filling their hearts with food and gladnesse. A large account of his Goodnesse and Wisedome herein, the *Psalmist* gives us, *Psal.* 104. throughout. By these wayes he bare witnesse to his own Goodnesse and Patience: and so it is said, he endures with much long-suffering &c. *Rom.* 9. 22. But now here all the world is at a stand: By all this they have but an obscure glimpse of God, and see not so much as his back parts. *Moses* saw not that untill he was put into <sup>b</sup> the Rock, and that Rock was *Christ*. There are some of the most eminent and glorious Propertys of God, (I mean in the manifestation whereof he will be most glorious, otherwise his Propertys are not to be compared) that there is not the least glimpse to be attained of, out of the Lord *Christ*, but only by, and in him; and some that comparatively we have no light of, but in him, and of all the rest no true light, but by him.

<sup>a</sup> *Exod.* 33.

22.

<sup>1</sup> *Cor.* 10. 4.

Of the first sort, whereof not the least gaeße and imagination can enter into the heart of man but only by *Christ*, are *Love*, and *pardonning Mercy*.

1. *Love*: I meane *Love unto sinners*. Without this man is of all creatures most miserable; and there is not the least glimpse of it that can possibly be discovered but in *Christ*: the Holy Ghost says, *1 John* 4. 8, 16. *God is Love*: that is not only of a loving and tender nature; but one that will exercise himselfe in a dispensation of his *Love*, *Eternall Love* towards us: one that hath purposes of love for us from of old, and will fulfill them all towards us in due season. But how is this demonstrated, how may we attaine an acquaintance with it? he tells us v. 9. in this was manifested the love of God, because God sent his only begotten Son into the world that we might live through him. This is the only discovery that God hath made, of any such Property in his nature, or of any thought of exercising it towards sinners, in that he hath sent *Jesus Christ* into the world that we might live by him; where now is the wise, where is the Scribe, where is the disputer of this world, with all their wisdome? Their voyce must be that of the Hypocrites in *Sign*, *Isa.* 33. 14, 15. That wisdome

wisedome which cannot teach me that God is Love, shall ever passe for folly. Let men go to the Sun, Moon & Stars, to shewres of rain & fruitfull seasons, & answer truly what by them, they learn hereof? Let them not think themselves wiser or better then those that went before them, who, to a man, got nothing by them, but being left unexcusable.

2. Pardoning Mercy or Grace; without this even his Love would be fruitlesse. What discovery may be made of this by a sinfull man, may be seen in the Father of us all; who when he had sinned had no reserve for mercy, but hid himselfe. Gen. 3. 8. He did it וַיִּתְּכָה when the wind did but a little blow at the presence of God; And he did it foolishly thinking to hide himselfe among rees Psal. 139. 7, 8. The Law was given by Moses, Grace and truth came by Jesus Christ. Ioh. 1. 17. Grace in the truth and substance; Pardoning Mercy that comes by Christ alone: that Pardoning mercy which is manifested in the Gospell, and wherein God will be Glorified to all Eternity; (Ephes. 1. 6.) I meane not that General Mercy, that vellei of acceptance which some put their hopes in, <sup>c</sup> that

which to ascribe unto God is the greatest dishonour that can be done him) shines not with one ray out of Christ; it is wholly treasured up in him, and revealed by him. Pardoning Mercy is God's free gracious acceptance of a sinner upon Satisfaction made to his Iustice in the blood of Jesus. Nor is any discovery of it, but as relating to the satisfaction of Justice, consistent with the Glory of God. It is a mercy of inconceivable condescention in forgiveness, tempered with exact justice and severity. Rom. 3. 25. God is said, to set forth Christ to be a propitiation in his blood to declare his Righteousnesse in the forgiveness of Sinnes: d his Righteousnesse is also manifested in the businesse of forgiveness of sinnes; and therefore it is every where said to be wholly in Christ: Eph. 1. 7. So that this Gospell grace, and pardoning mercy is alone Purchased by him, and revealed in him. And this was the maine end of all typical institutions, to manifest that Remission, and forgiveness is wholly wrapt up in the Lord Christ, and that out of him there is not the least coniecture to be made of it, nor the least morsell to be

§. 3.

εἰς τὴν ἰσχυρίαν, ὡς πρὸς  
τὴν φαινομένην καὶ φανερὰν  
καὶ ἐν τῇ συνουσίᾳ τῶν ἀ-  
γαθῶν τῶν ἁγίων Ἀποστόλων.

2. Rhet.

Quid autem misericordia, nisi alienae miserie quidam in nostro corde compassio: qua alicui possumus subvenire compellimur? August. de Civit. Dei. lib. 9. cap. 5.

κατὰ τὴν  
ἰσχυρίαν  
καὶ τὴν  
ἀποκάλυψιν.

Jam. 3. 17.

*1 Pet. 1. 12.* tasted. Had not God set forth the Lord Christ, all the *Angels* in Heaven and men on Earth could not have apprehended, that there had been any such thing in the nature of God, as this *grace*, of pardoning Mercy. The Apostle asserts the full manifestation, as well as the exercise of this mercy to be in Christ only; *Tit. 3. 4. 5.* After that the kindness and love of God our Saviour towards man appeared; namely in the sending of Christ, and the declaration of him in the Gospel, then was this pardoning mercy, and Salvation not by works discovered.

§. 9.

And these are of those *Properties* of God, whereby he will be known, whereof there is not the least glimpse to be obtained, but by and in Christ; and whoever knowes him not by these, knowes him not at all. They know an Idol, and not the only true God. He that hath not the Son, the same hath not the Father.

*Joh. 5. 23.*

1 Joh. 2. 23. And not to have God, as a Father, is not to have him at all; and he is known as a Father only, as he is Love, and full of pardoning Mercy in Christ. How this is to be had the Holy Ghost tells us 1 Joh. 5 20. The Son of God is come and hath given us an understanding that we may know him that is true: by him alone we have our understanding, to know him that is true. Now these Properties of God, Christ revealeth in his doctrine, in the Revelation he makes of God and his will, as the great Prophet of the Church, Job. 17. 6. And on this account the knowledge of them is exposed to all, with an evidence unspeakably surmounting that which is given by the Creation, to his eternal power and Godhead. But the life of this knowledge lyes in an acquaintance with his person, wherein the expresse image and beames of this glory of his Father doe shine forth Heb. 1. 3. of which before.

§. 10.

2 There are other Propertyts of God which though also otherways discovered, yet are so cleerly, eminently and savingly only in Jesus Christ. As

1. His *Vindictive Justice* in punishing sinne.
2. His *Patience, forbearance & long-suffering* towards sinners.
3. His *Wisdom*, in managing things for his own Glory.
4. His *Allsufficiency* in himselfe and unto others. All these though they may receive some lower and inferiour manifestations out of Christ, yet they cleerly shine only in him, so as that it may be our wisdom, to be acquainted with them.

I. His *Vindictive Justice*.

§. 11.

God hath indeed many ways manifested his indignation and anger against sinne; so that men cannot but know that it is the Iudgement of God, that they which commit such things are worthy of death Rom. 1. 32. He hath in the Law threatned to kindle a fire in his anger, that shall burne to the very heart of Hell And even in many providential dispensations, his wrath is revealed from Heaven against all the ungodlinesse of men: Rom. 1. 18. So that men must say that he is a God of Iudgement. And he that shall but consider that the Angels for sinne were cast from Heaven, shut up under chaines of everlasting darknesse unto the Iudgement of the great day. (The rumor whereof seems to have been spread among the Gentiles, \* Ἡ μὲν ἐλπίς ὅτι τοὺς Τάρταρον ἵκοντο, whence the Poet makes his Iupiter threaten τῆλα μάλ' ἢ χεῖρας αὐτοῦ καὶ χεῖρας αὐτοῦ ten the inferiour rebellious Deities βέρεθρον with that punishment.) And how Ἐνθα στήριμα τοῦ πλάτος καὶ χάλαρος οὐδὲς Sodom and Gomorrah were condemned τόσσον ἔνευθ' αἰῶνα ὅσον ἐναντὶς ἐστὶ with an overthrow and burned into καὶ γαίης: Homer. Il. 8. after, that they might be examples unto those that should after live ungodly, 2 Pet. 2. 6. cannot but discover much of Gods Vindictive Iustice, and his anger against sinne; but farre more cleare doth this shine into us in the Lord Christ.

6. 13.

1. In him God hath manifested the *Naturalness* of this Righteousness unto him, in that it was *impossible* that it should be *diverted* from sinners, without the interpoling of a propitiation. Those who lay the *necessity* of satisfaction merely upon the account of a free *Act* and determination of the *Will* of God, *f*vid. *Distrib. de Just. Vind.* leave to my apprehension no just and indispenfable *f* foundation for the death of Christ, but lay it upon a supposition of that which might have been otherwise. But plainly God in that he *spared not his only Sonne*, but made his *soule an offering for sinne*, and would admit of no *atonement* but in his blood, hath abundantly manifested that it is of *necessity* to him, ( his Holiness and Righteousness requiring it, ) to render *indignation, wrath, tribulation and anguish* unto sinne. And the knowledge of this *naturalness* of vindictive justice, with the *necessity* of its execution on supposition of sinne, is the only true and usefull knowledge of it. To look upon it, as that which God may excuse



ercise or forbear, make his justice not a property of his nature, but a free Act of his will: And a will to punish, where one may doe otherwise without injustice, is rather ill will, then justice.

2. In the penalty inflicted on Christ for sinne, this Justice is farre more gloriously manifested then otherwise. To see indeed a World made <sup>b</sup> good and beautifull, wrapt up in wrath and curses, cloathed with thornes and briars, to see the whole beautifull Creation, made subject to vanity, given up to the bondage of Corruption, to heare it groane in paine under that burthen; to consider Legions of Angells most glorious and immortal creatures, cast downe into Hell, bound with chaines of Darknesse, and reserved for a more dreadfull judgement, for one sinne: to view the Ocean of the blood of soules spilt to Eternity on this account, will give some inlight into this thing. But what is all this to that view of it which may be had by a spirituall eye in the Lord Christ? all these things are wormes, and of no value in comparison of him. To see him, who is the <sup>i</sup> Wisdome of God, and the Power of God, alwaies <sup>k</sup> beloved of the Father, to see him I say <sup>l</sup> feare, <sup>t</sup> and tremble, and bow, and sweat, and pray, and dye; to see him lifted up upon the crosse, the Earth trembling under him, as if unable to bear his weight, and the heavens darkened over him, as if shut against his cry, and him selfe hanging between both, as if refused by both, and all this because our sinnes did <sup>m</sup> meet upon him; this of all things doth most abundantly manifest the severity of Gods vindictive justice. Here, or no where, is it to be learned,

2 His Patience, forbearance, and longuffering towards sinners: there are many glimpses of the patience of God, shining out in the works of his providence; but all exceedingly beneath that discovery of it, which we have in Christ: especially in these three things.

1. The manner of its discovery; this indeed is evident to all that God doth not ordinarily, immediately punish men upon their offences; It may be learn'd from his constant way in governing the World; Notwithstanding all provocations; yet he doth <sup>a</sup> good to men, causing his Sunne to shine upon them, sending them raine and fruitfull seasons, filling their hearts with food and gladnesse. Whence it was easy for them to conclude, that there was in him abundance of goodnesse and forbearance, but all this

b Gen. 3. 17.

18, 19.

c. 8. 21.

Rom. 8. 21,

22.

3 Pet. 2. 4, 5,

6.

c. 3. 6.

Jud. 6. 7.

i 1 Cor. 1. 20

k Mat. 3. 17.

l Mat. 26. 37,

38.

Mark. 14. 33.

Luk. 22. 43,

44.

Heb. 5. 7.

Mat. 27. 51.

Mar. 15. 33,

34.

m Isa. 53. 6.

n Mat. 5. 45.

Act. 14. 17,

18.

this is yet in much darknesse, being the exurgency of mens reasonings from their observations; yea the managment of it hath been such, as that it hath proved a snare almost universally unto them towards whom it hath been exercised: Eccles. 8. 11. as well as a Temptation to them who have looked on, Job. 21 7. Psal: 73. 2, 3, 4, &c. Jerem. 12. 1. Hab. 1. 13. The discovery of it in Christ, is utterly of another nature. In him the very Nature of God is discovered to be Love and kindnesse, and that he will exercise the same to sinners, he hath promised, sworne, and solemnly ingaged himselfe by Covenant. And that we may not hesitate about the same which he hath herein, there is a stable bottom and foundation of abiding surely to those gracious properties of his nature, held forth: viz. the Reconciliation and Atonement that is made in the blood of Christ. What ever discovery were made of the patience and Lenity of God unto us, yet if it were not withall revealed, that the other Properties of God, as his Justice and Revenge for sinne, had their things also assigned to them to the full, there could be little consolation gathered from the former. And therefore though God may teach men his Goodnesse and forbearance, by sending them raine and fruitfull seasons, yet withall at the same time upon all occasions revealing his wrath from Heaven against the ungodlinesse of men, (Rom. 1. 18.) It is impossible that they should doe any thing, but miserably fluctuate and tremble at the event of these dispensations: And yet this is the best that men can have out of Christ, the utmost they can attaine unto: With the present possession of good things administred in this patience, men might and did for a season take up their thoughts, and satiate themselves; but yet they were not in the least delivered from the <sup>o</sup> bondage they were in by reason of death, and the darknesse attending it. The Law reveals no patience or forbearance in God: it speaks, as to the issue of transgressions, nothing but sword and fire, had not God interposed by an Act of Sovereignty. But now, as was said, with that Revelation of forbearance which we have in Christ, there is also a discovery of the Satisfaction of his Justice and wrath against sinne, so that we need not feare any things from them, to enterfere with the workes of his Patience, which are so sweet unto us. Hence God is said to be in Christ reconciling the world to himselfe: 2 Cor. 5. 19. Manifesting himselfe in him, as

•Animula vagula blandula  
Hospes comisque corporis.

Quæ nunc abibis in loca  
Pallida, rigida, nudula?  
Nec ut soles dabis jocos.  
Had. Imp.

one that hath now no more to doe, for the manifestation of all his *Attributes*, that is, for the glorifying of himselfe, but only to *forbeare, reconcile, and pardon sinne* In him.

¶ 14.

¶ Rom. 2 4, 5.  
9. 22.

2. In the nature of it; what is there in that *forbearance*, which out of Christ is revealed? meereley a not immediate punishing upon the *offence*; and withall giving and continuing temporall mercies; such things as men are prone to abuse, and may perishe with their bosomes full of them, to Eternity. That which lyeth hid in Christ, and is revealed from him, is full of *Love, sweetnesse, tendernesse, kindnesse, Grace*. It is the Lords waiting to be gracious to sinners: waiting for an advantage to shew love and kindnesse for the most eminent endearing of a soule unto himselfe, Isa. 30. 18. *Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you.* Neither is there any Revelation of God, that the soule finds more *sweetnesse* in, then this: When it is experimentally convinced, that God from time to time hath passed by many innumerable iniquities; he is astonished to think that God should do so, and admires that he did not take the Advantage of his provocations, to cast him out of his presence; He finds that with infinite wisdom in all long suffering he hath managed all his dispensations towards him, to recover him from the power of the Devil, to rebuke and chasten his spirit for sinne, to endear him unto himselfe; there is, I say, nothing of greater *sweetnesse* to the soule then this, and therefore the Apostle saies, Rom. 3. 25. that all is through the *forbearance* of God: God makes way for compleat forgiveness of sinnes, through this his *forbearance*; which the other doth not.

¶ 15.

3. They differ in their *Ends* and *aymes*. What is the *ayme* and *designe* of God in the dispensation of that *forbearance*, which is manifested, and may be discovered out of Christ? the Apostle tells us Rom. 9. 22. *What if God willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted for destruction?* It was but to leave them *inexcusable*, that his power, and *wrath* against sinne, might be manifested in their destruction. And therefore he calls it, a *suffering* of them to walk in their own waies, Act. 14. 16. which elsewhere he holds out as a most dreadfull judgement, to wit, in respect of that issue whereto it will certainly come, as Psal. 81. 12. *I gave them up to their Lusts, and they walked in their own counsells, which is*

as dreadfull a condition as a creature is capable of falling into, in this world. And Act. 17. 30. he calls it a *winking at the sinnes of their ignorance*; as it were, taking no care nor thought of them in their dark condition, as it appears by the Antithesis, *but now he commandeth all men every where to repent*. He did not take so much notice of them then, as to command them to repent, by any cleare Revelation of his mind and will. And therefore the exhortation of the Apostle, Rom. 2. 4. and *despise thou the riches of his goodnesse, and forbearance, and longsuffering, not knowing that the goodnesse of God leadeith thee to repentance* ? is spoken to the Jewes, who had advantages to learne the naturall tendency of that goodnesse and forbearance which God exerciseth in Christ, which indeed leads to Repentance, or else he doth in generall intimate, that in very Reason, men ought to make another use of those things, then usually they doe, and which he chargeth them withall, v. 5. *but after thy hardnesse and impenitent heart, &c.* At \* best then the patience of God unto men out of Christ, by reason of their own incorrigible stubbornesse, proves but like the waters of the River *Phasis*, that are sweet at the top, and bitter in the bottom: they swimme for a while in the sweet and good things of this life, (Luk. 16. 25.) wherewith being filled, they sinke to the depth of all bitternesse.

But now evidently and directly, the end of that *Potience and forbearance* of God, which is exercised in Christ, and discovered in him to us, is, the saving and bringing unto God, those, towards whom he is pleased to exercise them. And therefore Peter tells you, 2 Pet. 3. 9. that he is *long suffering to us word, not willing that any should perish, but that all should come to repentance*, that is, all us towards whom he exercises forbearance, for that is the End of it, that his Will concerning our Repentance and Salvation, may be accomplished: and the nature of it with its end is well expressed, Isa. 54. 9. *This is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more cover the earth, so have I sworn, that I would not be wroth &c.* it is Gods taking a course in his infinite Wisdome and goodnesse, that we shall not

g *Eos, quibus indulgere videtur, quibus parcere, molles veniaris malis deus format.* Seneca: cur bon. vir. mal. fiunt. cap. 4.  
g *Pro dii immortales! cur interdum in hominum sceleribus maximis aut connivitis, aut presentis fraudis pax in diem reservatis?* Cic, pro: Cal.

\* Κατὰ μὲν τὸ ἐμπρόσθε βαλάντα, γλυκὺ τὸ ὕδωρ ἀνιμῶνται. εἰ δὲ εἰς βάθος τὴν κακίαν πλεῖν ἔχουσιν, ἀλμυρὸν. Ariana. παλαιά. Εὐζέλιου πρίστου.

be destroyed notwithstanding our finnes: and therefore, Rom. 15. 5. these two things are laid together, in God, as coming together from him, the God of patience and Consolation: his patience is a matter of the greatest consolation. And this is another property of God, which though it may break forth in some way to some Ends and purposes in other things, yet the treasures of it are hid in Christ, and none is acquainted with it unto any spirituall advantage, that learns it not in him.

§ 16.

f Si amabilis  
est sapientia  
cum cogniti-  
one rerum  
conditarum,  
quam amabi-  
lis est sapien-  
tia quæ con-  
didit omnia  
ex nihilo?  
August. lib.  
Meditat. c. 18.

† Cor. 1. 20. 30

3. His *Wisdom*; his *Infinite Wisdom*, in manning things for his own Glory, and the good of them towards whom he hath thoughts of Love. The Lord indeed hath laid out and manifested infinite *Wisdom*, in his Works of Creation, Providence, and governing of the World: in *Wisdom* hath he made all his Creatures, How manifold are his works? in *Wisdom* hath he made them all; the Earth is full of his riches, Psal. 104. 24. So in his Providence, his supportment and guidance of all things, in order to one another, and his own glory, unto the Ends appointed for them; for all these things come forth from the Lord of Hosts, who is *Wondrous* in Counsel, and excellent in working, Isa. 28 29. His Law also is for ever to be admired, for the excellency of the *Wisdom* therein; Deut. 4. 7, 8. but yet there is that which Paul is astonished at, and wherein God will for ever be exalted, which he calls the depth of the riches of the *Wisdom* and Knowledge of God, Rom. 11. 33. that is only hid in, and revealed by Christ. Hence as he is said to be the *Wisdom* of God, and to be made unto us *Wisdom*, so the designe of God which is carried along in him, and revealed in the Gospel, is called the *Wisdom* of God, and a *Mystery*, even the hidden *Wisdom* which God obtained before the World was, which none of the Princes of this world knew, 1 Cor. 2. 7, 8. & Ephes. 3. 10. it is called the manifold *Wisdom* of God: and to discover the Depth and Riches of this *Wisdom*, he tells us in that verse, that it is such, that *Principalities* and *Powers*, that very *Angells* themselves could not in the least measure get any acquaintance with it, untill God by gathering of a Church of Sinners, did actually discover it. Hence Peter informs us that they who are so well acquainted with all the works of God, doe yet bow downe and desire with earnestnesse to look into these things; (the things of the *Wisdom* of God in the Gospel;) 1 Pet. 1. 12. It asks a man much *Wisdom* to make

make a curious work, *fabrick* and building, but if one shall come and deface it; to raise up the same building to more beauty and glory then ever, this is excellency of *Wisdom* indeed. God in the beginning made all things good, glorious and beautifull; When all things, had in innocency and beauty, the cleare <sup>†</sup> *impreſſe* of <sup>†</sup> Gen. 1. 31. his *Wisdom* and goodneſſe upon them, they were very glorious. Eſpecially man, who was made for his ſpeciall glory: now all this beauty was defaced by ſinne, and the whole <sup>u</sup> Creation rolled <sup>u</sup> Gen. 3. 17, 18 Rom. 1. 18. up in *darkeneſſe*, wrath, curſes, confuſion; and the great *praiſe* of God, buried in the heaps of it. Man eſpecially was uſterly loſt, and came ſhort of the *Glory* of God, for which he was created; Rom. 3. 23. Here now doth the *Depth* of the *Riches* of the *Wisdom* and knowledge of god open it ſelfe. A deſigne in *Chriſt*, ſhines out from his boſome, that was lodg'd there from *Eternity*, to recover things to ſuch an eſtate as ſhall be exceedingly to the advantage of his *Glory*, infinitely above what at firſt appeared; and for the putting of ſinners into inconceivably a better condition then they were in, before the entrance of ſinne. He appears now glorious, he is known to be a god \* *pardonning* \* Exod. 33. v. 18, 19, 20. iniquity and ſinne, and advances the *Riches* of his *Grace*, which was his deſigne, Ephes. 1. 6. He hath infinitely vindicated his *Justice* alſo, in the face of Men, Angells, and Divells: in ſetting forth his *Sonne* for a \* *Propitiation*. It is alſo to our *Advantage*, x Ro. 3. 24, 25. we are more fully eſtabliſhed in his favour, and are carried on towards a more exceeding *weight* of glory, then formerly was revealed. Hence was that ejaculation of one of the Ancients, *O felix culpa, quæ talem meruit Redemptorem!* Thus Paul tells us, great is the *Mystery* of *Godlineſſe*; 1 Tim. 3. 16. and that without controverſy. We receive *Grace* for *grace* <sup>z</sup>, for that grace loſt in Adam, better grace in *Chriſt*. Confessedly this is a *depth* of <sup>z</sup> Joh. 1. 16. *Wisdom* indeed. And of the Love of *Chriſt* to his Church; and his Union with it, to carry on this buſineſſe, this is a great *Mystery*, Eph. 5. 32. ſays the Apoſtle, great *Wisdom* lyes herein. So then; this alſo is hid in *Chriſt*, the great and unſpeakable *Riches* of the *Wisdom* of god, in *pardonning* ſinne, *ſaving* ſinners, ſatisfying *Justice*, fulfilling the *Law*, repairing his own *Honour*, and providing for us a more exceeding weight of glory: and all this out of ſuch a condition as wherein it was impoſſible that it ſhould enter into the hearts of Angells, or men, how ever the



Glory of God should be repaired, and one sinning creature delivered from everlasting ruine. Hence it is said, that at the last day, God shall be glorified in his Saints, and admired in all them that believe, 2 Thess. 1. 10. it shall be an admirable thing, and God shall be for ever Glorious in it, even in the bringing of Believers to himselfe. To save Sinners through believing shall be found to be a farre more admirable worke, then to create the World of nothing.

§. 17.

4. His Allsufficiency is the last of this sort that I shall name. Gods Allsufficiency in himselfe, is his Absolute and Universall Perfection; whereby nothing is wanting in him, nothing to him: no accession can be made to his fullnesse, no decrease or wasting can happen thereunto. There is also in him an Allsufficiency for others: Which is his power to impart and communicate his goodnesse, and Himselfe, so to them, as to satisfy and fill them in their utmost capacity, with whatever is good and desireable to them. For the first of these, his Allsufficiency for the Communication of his goodnesse, that is in the outward Effect of it, God abundantly manifested in the Creation; in that he made all things good, all things perfect, that is to whom nothing was wanting in their own kind; he put a stampe of his own goodnesse upon them all. But now for the latter, his giving himselfe as an Allsufficient God, to be enjoyed by the Creatures, to hold out all that is in him for the satisfying and making them blessed, that is alone discover'd by and in Christ. In him he is a Father, a God in Covenant, wherein he hath promised to lay out himselfe for them, in him hath he promised to give himselfe into their Everlasting fruition as their exceeding great reward.

And so I have insisted on the second sort of Properties in God, whereof, though we have some obscure glimpse in other things, yet the cleare knowledge of them, and Acquaintance with them, is only to be had in the Lord Christ.

That which remaineth is briefly to declare, that not any of the properties of God whatever, can be known savingly and to Consolation, but only in him, and so consequently all the Wisdom of the Knowledge of God is hid in him, alone; and from him to be obtained.

§. 18.

3. There is no saving knowledge of any property of God, nor such as brings Consolation, but what alone is to be had in Christ Iesus,

Iesus, being laid up in him, and manifested by him. Some eye the Justice of God, and know that this is his Righteousnesse, *that is, which doe such things, as sinne, are worthy of Death*, Rom. 1. 32. But this is to no other end but to make them cry, *who amongst us shall dwell with that d-vouring fire?* Isa. 33. 14. Others fixe upon his Patience, Goodnesse, Mercy, Forbearance, but it doth not at all lead them to Repentance; But they despise the Riches of his Goodnesse, and after their hardnesse and impenitent hearts, treasure up unto themselves wrath against the day of wrath, Rom. 2. 3, 4. Others by the very workes of Creation and Providence come to know his Eternall power and Godhead, but they Glorify him not as God, nor are thankfull, but become vaine in their imagination and their foolish hearts are darkened, Rom. 1. 20. Whatever discovery men have of truth out of Christ, they hold it captive under unrighteousnesse, v. 18 Hence Jude tells us v. 10. that in what they know naturally, as bruite beasts, in those things they corrupt themselves.

That we may have a saving knowledge of the Properties of God attended with Consolation, these three things are required.

1. That God hath manifested the Glory of them all in a way of doing good unto us.

2. That he will yet exercise and lay them out to the utmost in our behalfe.

3. That being so manifested and exercised, they are fit and powerfull to bring us to the everlasting fruition of himselfe, which is our Bless'dnesse. Now all these three ly hid in Christ, and the least glimpse of them out of him, is not to be attained.

1. This is to be received, that God hath Actually manifested the Glory of all his Attributes in a way of doing us good. What will it avails our soules; what comfort will it bring unto us, what endearment will it put upon our hearts unto God, to know that he is infinitely Righteous, Just, and Holy, unchangeably true, and faithfull, if we know not how he may preserve the glory of his Justice, and Faithfullnesse in his Comminations and threatnings, but only in our ruine and destruction? If we can from thence only say it is a Righteous thing with him to recompence tribulation unto us for our iniquities? What fruit of this consideration had Adam in the Garden? Gen. 3. What sweetnesse, what encouragement is there in knowing that he is

§. 19.

Patient

Ex. 34. 6, 7.

8 H. 53. 5, 6.

Levit. 16. 21.

Rom. 8. 32.

Patient and full of forbearance, if the glory of these is to be exalted in enduring the vessels of wrath fitted for destruction? nay what will it avail us to heare him proclaime himselfe the Lord, the Lord God <sup>a</sup> Mercifull and Gracious, Abundant in Goodness and Truth, yet withall, that he will by no means clear the guilty; so shutting up the exercise of all his other Properties towards us upon the account of our iniquity? Doubtlesse not at all. Under this naked consideration of the Property of God; Justice will make men fly and hide, Gen. 3. If. 2. 21. chap. 33. 15. 16. Patience render them obdurate, Eccles. 8. 11. Holinesse utterly deters them from all thoughts, of approach unto him. Joh. 24. 19. what reliefe have we from thoughts of his immensity and omnipresence, if we have cause only to contrive how to fly from him? Psal. 139. 11, 12. if we have no pledge of his gracious presence with us? This is that which brings Salvation, when we shall see, that God hath glorified all his Properties in a way of doing us good. Now this he hath done in Iesus Christ. In him hath he made his Justice glorious, in making all our iniquities to <sup>b</sup> meet upon him, causing him to beare them all, as the Scape Goat in the Wildernesse, not sparing him but giving him up to death for us all. So exalting his Justice and Indignation against sinne; in a way of freeing us from the condemnation of it: Rom. 3. v. 25. Rom. 8. 33, 34. In him hath he made his Truth glorious; and his Faithfullnesse in the exact accomplishment of all his absolute threatnings and promises; that fountaine threat and commination, whence all others flow, Gen. 2. 17. in the day thou eatest thereof thou shalt dye the death, seconded with a Curse; Deut. 27. 26. Cursed is every one that continueth not &c. is in him accomplished, fulfilled; & the truth of God in them layd in a way to our good. He by the Grace of God tasted death for us, Heb. 2. 9. and so delivered us who were subject to death, v. 14. and he hath fulfilled the curse, by being made a curse for us, Gal. 3. 13. So that in his very threatnings, his Truth is made glorious in a way to our good. And for his Promises; They are all yea, and in him Amen, to the Glory of God by us; 2 Cor. 1. 20. And for his Mercy, Goodnesse, and the Riches of his Grace, how eminently are they made Glorious in Christ; and advanced for our good? God hath set him forth to declare his Righteousnesse for the forgiveness of sinne: He hath made way in him for ever to exalt the Glory of his pardoning Mercy towards sinners.

sinners. To manifest this, is the great designe of the Gospell, as Paul admirably sets it out Eph. 1. 5, 6, 7, 8. There must our soules come to an acquaintance with them, or for ever live in darknesse.

Now this is a *Saving knowledge* and full of Consolations; when we can see all the *Propertys* of God made *Glorious* and exalted in a way of doing us good. And this wisdom is hid only in Jesus Christ: hence when he desired his Father to *Glorifie his name*, Joh. 12. 24. to make in him his name, that is, his *Nature*, his *Propertys*, his *Will*, all glorious in that worke of Redemption he had in hand; he was instantly answered from Heaven, *I have both glorified it, and will glorify it againe.* He will give it its utmost glory in him.

2. That God will yet exercise and lay out those Properties of his to the utmost in our behalfe. Though he hath made them all glorious in a way that may tend to our good, yet it doth not absolutely follow that he will use them for our good: for doe we not see innumerable *Persons* perishing everlastingly, notwithstanding the manifestation of himselfe which God hath made in Christ. Wherefore further, God hath committed all his properties into the hand of Christ, if I may so say, to be managed in our behalfe, and for our good. He is the power of God, and the wisdom of God, he is the Lord our Righteousnesse, and is made unto us of God, *Wisdom and Righteousnesse, Sanctification and Redemption.* Christ having glorified his Father in all his Attributes, he hath now the exercise of them committed to him, that he might be the *Captaine of Salvation* to them that doe believe. So that if in the *Righteousnesse*, the *Goodnesse*, the *Love*, the *Mercy*, the *Allsufficiency* of God, there be any thing that will doe us good, the Lord Jesus is fully interested with the dispensing of it in our behalfe. Hence God is said to be in him reconciling the world unto Himselfe 2 Cor. 5. 18. Whatever is in him he layeth it out for the *Reconciliation* of the World, in and by the Lord Christ. And he becomes the Lord our Righteousnesse. Isa. 45. 24. 25. and this is the second thing required.

3. There remaineth only then; that these *Attributes* of God, so manifested, and exercised, are powerfull and able to bring us to the Everlasting fruition of him. To evince this, the Lord wraps up the whole Covenant of grace in one Promise signifying no lesse I

§ 20

1 Cor. 1. 20.  
30.  
Jerem. 23. 6.

§ 21

will

ε Saddai,  
Aquila in-  
terpretatur  
ἄλλος,   
quod nos ro-  
bustum &  
ad omnia  
perpetranda  
sufficientem  
possumus di-  
cere: Hieron.  
Epist. 136.

*will be your God.* In the Covenant God becomes *our God*, and we are *his People*: and thereby all his Attributes are *ours* also; and least that we should doubt, when once our eyes are opened, to see in any measure the inconceivable difficulty that is in this thing, what unimaginable obstacles on all hands there lye against us, that all is not enough to deliver and save us, God hath I say wrap it up in this expression: Gen. 17. 1. I am, saith he, God Almighty, Allsufficient! I am wholly able to performe all my undertakings, and to be thy exceeding great reward. I can remove all difficulties, answer all objections, pardon all sinnes, conquer all opposition, I am God Allsufficient. Now you know in whom this Covenant and all the promises thereof are ratified, and in whose blood it is confirmed: to wit in the Lord Christ alone; in him only, is God an Allsufficient God to any, and an exceeding great reward. And hence Christ himselfe is said to *save to the utmost them that come to God by him*; Heb. 7. And these three things I say are required to be known, that we may have a saving acquaintance, and such as is attended with consolation, with any of the Properties of god; and all these being hid only in Christ, from him alone it is to be obtained.

This then is the first part of our first Demonstration, that all true, and sound *Wisedome* and Knowledge, is laid up in the Lord Christ, and from him alone to be obtained: because our *Wisedome* consisting in a maine part of it, in the Knowledge of God, his Nature and his Properties, this lyes wholly hid in Christ, nor can possibly be obtained but by him.

6. 22. For the knowledge of our selves, which is the Second part of our *Wisedome*, this consists in these three things which our Saviour sends his Spirit to convince the world of: even *sinne, Righteousnesse, and Judgment*, Joh. 6. 8. to know our selves in reference unto these three, is a main part of true and sound wisedome, for they all respect the *supernaturall* and *immortall* End whereunto we are appointed, and there is none of these, that we can attaine unto, but only in Christ.

1. In respect of *sinne*, there is a sence and knowledge of sin left in the Consciences of all men by nature. To tell them what is good and evill, in many things to approve and disapprove of what they doe in reference to a *Judgement* to come, they need not goe farther then themselves, Rom. 2. 14. 15. But this

this is obscure and relates most-ly to greater sinnes, and is in summe, that which the Apostle gives us Rom. 1. 32. they know the Judgement of God, that they which doe such things are worthy of Death. This he placeth among the common Presumptions and notions that are received by mankind, namely, that it is \* Righteous with God, that they who doe such things are worthy of Death; And if that be true, which is commonly received, that no Nation is so barbarous or rude, but it retaineth some sense of a Deity, then this also is true, that there is no Nation but hath a sense of sinne, and the displeasure of God for it. For this is the very first notion of God in the World, that he is the Rewarder of good and evil: hence were all the Sacrifices, purgings, expiations, which were so generally spread over the face of the Earth: but this was and is but very dark, in respect of that knowledge of sinne with its appurtenances, which is to be obtained.

A further knowledge of sinne upon all Accounts whatever, is given by the Law; that Law which was added because of transgressions. This revives doctrinally all that sense of good and evil which was at first implanted in man: and it is a glasse whereinto whosoever is able spiritually to look, may see sinne in all its ugliness and deformity. The truth is, look upon the Law in its Purity, Holiness, Compassion, and Perfection, its manner of delivery with dread, terror, thunder, Earthquakes, fire, the sanction of it,

ε Τὸ δὲ δῆλον αὖ διὰ διηγήσεις ἐπὶ οἱ παῖδες προδόντες ἀξίως θανάτου εἶναι, Rom. 1. 12.

c Perfecto denum scelere, magnitudo ejus intellecta est. Tacit.

c Ὁρίσα τλήμων, τίς σ' ἀπολυταίνους;

R: Ἡ οὐρα, ἐπὶ οὐραίου δὲ ἐξαρταίνῃ.

Eurip.

f Primus est deorum culus, Deos credere: deinde reddere illis maiestatem suam, reddere bonitatem, sine qua nulla majestas est. Scire illos esse qui praesident mundo: qui universa vi sua temperant: qui humani generis tutelam gerunt. Senec. Epist. 96.

i Neque honor ullus deberi potest deo, si nihil praestat contentis; nec ullus metus, si non irascitur non contenti. Laetan.

f Ratio antecedentem scelerum

Deseruit pede pana claudo. Horat.

Quo fugis Encelade? quoscumque accefferis oras, Sub Jove semper eris. Oe.

f ————— Hofee

Evassisse putes, quas diri conscia fassii Mens habet aitonitos? et caeco verbere cadit? Juvenal.

f Ὅτι οὐ τοῦ θανάτου, ὡς Νικήτα,

Τρυφῆς ἀπὸς μεταλαβόντας ἐσ βίον,

Περδύναται, τὸ θάνατον ὡς λαλῶντας;

\* Ἔστι δίκης ὁρθολογίας, ὅς τὰ πάθος ὁρᾷ

Καὶ γὰρ καὶ ᾧ δὴ τοῦ τολῶντος νομίζομεν,

Μίαν διαίταν, ἐτέραν δ' ἀσθενῶν εἶν' ὁδόν

Κ' ἐπὶ τοῦ καλῶντος ἡγῆ, φασί, χεῖρον

\* Ἀρπύζ, ἀπλῶν, κλέπτ', ἀποκτείν, κύνες.

Μυδὲ πλανῶντες, ἔσαι καὶ ᾧ δὴ κελσις.

\* Ἡ ὅτι ποίησι θεὸς ἐπὶ πάντων διασποίας,

Ὅτ' ἐννομα φοβέσθ' ὅδ' ᾧ δὴ οὐρανοῦ μ' ἔσθ', κα

Philemon: juxta Clement. seu Diphil. juxta Ju-

stin: Martyr.

φ. 24.

Gal. 3. 19.

Rom. 7. 13.

Exod. 19.

18, 19, 20.

Deut. 4. 11.

Heb. 12. 18,

19, 20, 21.



in death, curse, wrath, and it makes a wonderfull discovery of sinne, upon every account, its pollution, guilt, and exceeding sinfullnesse are seen by it. But yet all this doth not suffice to give a man a true and thorough conviction of sin. Not but that the *Glas*se is cleare, but of our selves we have not eyes to look into it; the *Rule* is streight, but we cannot apply it: and therefore *Christ* sends his *Spirit* to convince the World of sinne, *Joh*; 16. 8. who, though as to some ends and purposes he makes use of the *Law*, yet the work of conviction, which alone is an usefull knowledge of sinne, is his peculiar work. And so the discovery of sinne, may also be said to be by *Christ*, to be part of the *Wisdom* that is hid in him. But yet there is a twofold regard besides this, of his sending his *Sp*irit to convince us, wherein this *wisdom* appears to be hid in him.

1. Because there are some neere concernments of sinne, which are more clearly held out in the *Lord Christ*s being made sinne for us, then any other way.

2. In that there is no knowledge to be had of sinne, so as to give it a spirituall and saving improvement, but only in him.

§. 25:

1. For the First. There are *Power* things in sinne, that clearly shine out in the *Crosse* of *Christ*. 1. The *Desert* of it. 2. Mans *Impotency* by reason of it. 3. The *Death* of it. 4. A new end put to it.

1. The desert of sinne doth clearly shine in the *Crosse* of *Christ*, upon a twofold account. 1. Of the *Person* suffering for it. 2. Of the *Penalty* he underwent.

1. Of the person suffering for it: This the *Scripture* oftentimes very emphatically sets forth, and layes great weight upon: *Joh*. 3. 16. God so loved the World, as that he sent his only begotten Sonne: It was his only sonne that God sent into the World to suffer for sinne, *Rom*. 8. 32. he spared not his only sonne, but gave him up to death for us all. To see a Slave beaten and corrected, it argues a fault committed, but yet perhaps the demerit of it was not very great. The correction of a Sonne argues a great provocation; that of an only sonne, the greatest imaginable. Never was sinne seen to be more abominably sinfull and full of provocation, then when the burthen of it was upon the shoulders of the son of God. God having made his sonne, the sonne of his Love, his only begotten, full of *Grace* and *Truth*, sinne for us, to manifest his

his indignation against it, and how utterly impossible it is, that he should let the least sinne go unpunished, he lays hand on him, and spares him not. If sinne be imputed to the deare sonne of his bosome, as upon his own voluntary assumption of it, it was, (for he said to his Father, *Lo I come to doe thy will*, and all our iniquities did meet on him,) he will not spare him any thing of the due desert of it; Is it not most cleare from hence, even from the blood of the Crosse of Christ, that such is the demerit of sinne, that it is altogether impossible that God should passe by any, the least, unpunished; if he would have done it for any, he would have done it in reference to his only Sonne; but he spared him nor.

Zach. 13. 7.  
b Heb. 10. 7.  
Isa. 53. 6.

Moreover! God is not at all delighted with, nor desirous of the blood, the teares, the cries, the unexpressible torments and sufferings of the sonne of his Love, (for he delights not in the anguish of any *(he doth not afflict willingly, nor grieve the Children of Men)* much lesse the sonne of his bosome) only he required that his Law be fulfilled, his Justice satisfied, his wrath acc'd for sinne, and nothing lesse then all this, would bring it about. If the debt of sinne might have been compounded for, at a cheaper rate, it had never been held up at the price of the blood of Christ. Here then Soule, take a view of the desert of sinne; behold it farre more evident, then in all the threatnings and curses of the Law. I thought indeed, mayst thou say from thence, that sinne, being found on such a poore worne as I am, was worthy of death, but that it should have this effect, if charged on the sonne of God, that I never once imagined.

I Lam' 3 35.

2. Consider also further, what he suffered; For though he was so excellent an one, yet perhaps it was but a light Affliction, and triall that he underwent, especially considering the strength he had to beare it. Why what ever it were, it made this <sup>k</sup> *fel-* low of the Lord of Hosts, this <sup>l</sup> *Lion of the Tribe of Judah*, this <sup>m</sup> *migh-* ty one, the wisdom and power of God, to tremble, <sup>n</sup> *sweat*, cry, pray, wrestle, and that with strong supplications. Some of the Popish devotionists tell us that one drop, the least, of the blood of Christ, was abundantly enough to redeeme all the World; but they are not knowing the desert of sinne, nor the severity of the Justice of God. If one drop, lesse then was shed, one pang, lesse then was laid on, would have done it; those other dropps had

§. 26.

k Zach. 13. 7.  
l Revel. 5. 5.  
m Pal. 89. 19.  
n Prov. 8. 22.  
o I Cor. 1. 24.

p Marth. 26.  
q Mark. 14. 30.  
r Luke 22. 24.  
s Heb. 5. 7.

not been shed, nor those other pangs laid on. God did not cruciate the dearly Beloved of his soule for nought. But there is more then all this.

It pleased God to *p* bruise him, to put him to griefe, to make his soule an offering for sinne, and to powre out his life unto death. He *q* hid himselfe from him, was farre from the voyce of his cry, untill he cryed out, *my God, my God, why hast thou forsaken me?* He made him *r* sinne, and a Curse for us, executed on him the sentence of the Law, brought him into an Agony, wherein he sweat thick drops of blood, was grievously troubled, and his soule was heavy unto death; he that was the power of God, and the *Wisdom*e of God went stooping under the burthen, untill the whole frame of nature seemed astonished at it. Now this, as I said before, that it discovered the Indignation of God against sinne, so it clearly holds out the desert of it. Would you then see the true demerit of sinne, take the measure of it, from the Mediation of Christ, especially his Crosse. It brought him who was the Son of God, equall unto God, God blessed for ever, into the forme of a *Servant*, who had not where to lay his head: it pursued him all his life, with afflictions and persecutions, & lastly brought him under the rod of God: there *bruised* him, and *broke* him, *u* *fl.* *w* the Lord of Life. Hence is deep humiliation for it upon the account of him whom we *\* have pierced.* And this is the first spirituall view of sinne we have in Christ.

*φ. 27.* 2. The *Wisdom*e of understanding our impotency by reason of sinne, is wrapped up in him. By our *impotency* I understand two things.

1. Our disability to make any *Attonement* with God for sinne,

2. Our disability to answer his mind and will, in all or any of the *Obedience*, that he requireth by Reason of sinne.

For the First, that alone is discovered in Christ. Many enquiries have the sonnes of men made after an *Attonement*, many wayes have they entered into, to accomplish it. After this they enquire, Mich. 6. 6, 7. will any manner of *Sacrifices*, though appointed of God, as burnt offerings and Calves of a year old; though very costly, thousands of rams, and ten thousands Rivers of oyle; though dreadfull and tremendous, offering violence to nature; as to give my Children to the fire; will any of these things make an *attonement*? David doth positively indeed determine this baseness,

finesse, Psal 49 7, 8. none of them, of the best or richest of men, can by any means redeeme his Brother, nor give to God a ransom for him, for the Redemption of their *soules is precious*, and it ceaseth for ever. It cannot be done, no attonement can be made. Yet men would still be *doing*, still attempting; hence did they heap up\* *Sacrifices*, some costly, some bloody and inhumane, The Jews to this day, think that God was atton'd for sinne, by the sacrifices of Bulls and Goats, and the like; and the *Sacnians* acknowledge no *Attonement*, but what consists in mens *Repentance* and new obedience. In the crosse of Christ, are the mouthes of all stopp'd as to this thing. For

\* Vid. Diarr.  
Just. Divin.  
cap. 3.

1. God hath there discovered that no *Sacrifices* for sinne, though of his own appointment, could ever make them perfect that offered them, Heb. 10. 11. Those *Sacrifices* could never take away sinne; those services could never make them perfect that performed them, as to the Conscience, Heb. 9. 9. as the Apostle proves Chap. 10. 1. and thence the Lord rejects all *Sacrifices* and offerings whatever, as to any such end and purpose, v. 6, 7, 8. Christ in their stead saying, *Lo I come*, and by him we are justified, from all, from which we could not be justified by the Law, Act. 13. 34. God I say in Christ, hath condemned all *Sacrifices*, as wholly insufficient in the least to make an attonement for sinne. And how great a thing it was, to instruct the Sons of man in this *Wisdom*, the event hath manifested.

Pl. 40. 6, 7;

2. He hath also written *vanity* on all other endeavours whatever that have been undertaken for that purpose, (Rom. 3. 24, 25, 26.) by setting forth his only *Sonne* to be a propitiation, he leaves no doubt upon the spirits of men, that in themselves they could make no attonement. For if *Righteousnesse* were by the Law, then were Christ dead in vaine? To what purpose should he be made a propitiation, were not we our selves weak and without strength to any such purpose? so the Apostle argues Rom. 6. 6. when we had no power, then did he by death make an Attonement, as v. 8, 9.

This *Wisdom* then is also hid in Christ: men may see by other helpes perhaps farr enough to fill them with dread and Astonishment, as those in Isa. 33. 14. But such a sight and view of it, as may lead a soule to any comfortable settlement about it;

that only is discovered in this treasury of heaven, the Lord Jesus.

2. Our disability to answer the mind and will of God, in all or any of the Obedience that he requireth, is in him only to be discovered. This indeed is a thing that many will not be acquainted with to this day. To teach a man that he cannot doe, what he ought to do; & for which he condemnes himself, if he doe it not, is no easy taske. Man rises up with all his power, to plead against a conviction of impotency. Not to mention the proud

y Quia unusquisque sibi virtutem acquirit; nemo sapientium, de ea gratias Deo agit. Cicer.  
2 Natura sic apparet vitia, ut hoc majoris virtutis sit, non videre.  
Aug.

conceits and expressions of the Philosophers, how many that would be called Christians, do yet creep by severall degrees, in the perswasion of a power of fulfilling the Law: and from whence indeed should men have this knowledge that we have not? Nature will not teach it, that is a proud and conceited, and it is one part of its pride, weaknesse, and corruption, not to know it at all. The Law will not teach it; for though that will shew us, what we have done amiss, yet it will not discover to us that we could not doe better; yea by requiring exact obedience of us, it takes for granted, that such power is in us for that purpose; it takes no notice, that we have lost it, nor doth it concerne it so to doe; This then also lies hid in the Lord Jesus, Rom. 8. 2, 3, 4. The Law of the spirit of Life in Christ Jesus, hath made me free from the Law of sinne and death. For what the Law could not doe, in that it was weak through the flesh, God sending his own Sonne, in the likenesse of sinfull flesh, and for sinne condemned sinne in the flesh: that the righteousness of the Law might be fulfilled in us: The Law can bring forth no Righteousnesse, no obedience, it is weak to any such purpose, by reason of the flesh, & that corruption that is come on us: these two things are done in Christ, and by him. First sinne is condemned as to its guilt, and we set free from that, the Righteousnesse of the Law by his Obedience, is fulfilled in us, who could never do it our selves: and Secondly, that Obedience which is required of us, his Spirit works it in us; so that that perfection of Obedience which we have in him, is imputed to us, and the sincerity that we have in Obedience, is from his Spirit bestowed on us. And this is the most excellent Glasse wherein we see our impotency, for what need we his perfect obedience to be made ours, but that we have not, cannot attaine any? what need we his Spirit of Life to quicken us, but that we are dead in trespasses and in sinnes?

3. The Death of sinne; sinne dying in us, now in some measure whilst we are alive. This is a third Concernment of sinne, which it is our wisdom to be acquainted with, and it is hid only in Christ. There is a twofold dying of sinne. 1. As to the exercise of it in our mortall members. 2. As to the root, principle, and power of it in our soules. The first indeed may be learned in part, out of Christ. Christlesse men, may have sinne dying in them, as to the outward exercise of it. Mens bodys may be disabled for the service of their lusts, or the practice of them may not consist with their interest. Sinne is never more alive, <sup>a</sup> then when it is thus dying. But there is a dying of it as to the root, the principle of it, the dayly decaying of the strength, power and life of it, and this is to be had alone in Christ. Sinne is a thing that of it selfe, is not apt to dye, or to decay, but to get ground, and strength, and life in the subject wherein it is, to eternitie: prevent all its actuall eruptions, yet its Originall enmity against God will still grow. In Believers it is still dying and decaying, untill it be utterly abolished. The opening of this treasure you have Rom. 6. 3, 4, 5, 6, 7. &c. Know you not, that as many of us, as were baptized in Iesus Christ, were baptized into his death: therefore we are buried with him by baptisme into death, that like as Christ was raised from the dead by the Glory of the Father, even so we also should walke in newnesse of life; for if we have been planted together in the likenesse of his death, we shall be also in the likenesse of his Resurrection; knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that hence forth we should not serve sin. This is the designe of the Apostle in the beginning of that Chap. not only to manifest whence is the principle & rise of our Mortification & the death of sin, even from the death & blood of Christ, but also the manner of this continuance & dying in us, from the manner of Christs dying for sin: he was crucified for us, & thereby sin was crucified in us: he dyed for us, and the body of sin is destroyed that we should not serve sin: that as he was raised from the dead, that death should not have dominion over him, so also are we raised from sinne, that it should not have dominion over us. This wisdom is hid in Christ only. Moses at his dying day had all his strength and vigour, so have sinne and the Law to all out of Jesus; at their dying day, sinne is no way decayed. Now next to the receiving of the Righteousnesse prepared for us, to know this, is the cheifest part

§. 29.

a Sec Treasure  
of Mortification.

part



part of our wisdom: to be truly acquainted with the principle of the dying of sinne, to seele vertue and power flowing from the Crosse of Christ to that purpose, to find sinne crucified in us, as Christ was crucified for us, this is wisdom indeed, that is in him alone.

¶ 30.

¶ Prov. 1. 31.  
Jerem. 17. 10.

¶ 2 Thess. 1. 6

¶ Eph. 1. 6.

¶ Heb. 8. 6, 7,  
8, 9, 10, 11,  
12, 13.]

4. There is a glorious end whereunto sinne is appointed; and ordained, and discovered in Christ, that others are unacquainted withall. Sinne in its own nature tends meerly to the dishonour of God; the debasement of his Majesty, and the ruine of the creature in whom it is; Hell it selfe is but the filling of wretched creatures, with the <sup>v</sup> fruite of their own devils. The Comminations and threats of God in the Law, doe manifest one other end of it, even the Demonstration of the *Vindictive Justice* of God in measuring out unto it a meet recompense of reward. But here the Law stays (and with it all other light) and discovers no other use or end of it at all. In the Lord Iesus there is the manifestation of an other, and more glorious end; to wit, the praise of Gods Glorious <sup>d</sup> Grace, in the pardon and forgiveness of it. God having taken order in Christ, that that thing which tended meerly to his dishonour, should be managed to his Infinite Glory; and that which of all things he desireth to Exalt; even that he may be known and believed to be a <sup>c</sup> God *Pardoning Iniquity, Transgression and Sinne*. To returne then to this part of our Demonstration.

In the Knowledge of our selves in reference to our eternall condition, doth much of our wisdom consist. There is not any thing wherein (in this depraved condition of nature) we are more concerned, then sinne: without a knowledge of *that*, we know not our selves, *Fooles make a mocke of sinne*. A true saving knowledge of sinne is to be had only in the Lord Christ: in him may we see the desert of our iniquities, and their pollution which could not be borne, or expiated but by his blood, neither is there any wholesome view of these but in Christ, in him and his Crosse is discovered our universall impotency either of attaining Gods Justice or living up to his will; the death of sinne is procured by, and discovered in the death of Christ; as also the manifestation of the riches of Gods Grace in the pardoning thereof, a reall and experimentall acquaintance as to our selves, withall which, is our wisdom; and it is that which is of more value, then all the Wisdom of the World.

2. Righteousnesse is a second thing whereof the Spirit of Christ convinces the World, and the maine thing that it is our wisdom to be acquainted withall. This all men are perswaded of; that God is a most Righteous God; (That is a naturall notion of God which Abraham insisted on Gen. 18.35. Shall not the Iudge of all the world do right?) They know that this is the Judgement of God, that they who commit such things are worthy of death, Rom. 1. 32. that it is a Righteous thing with him to recompense tribulation unto offenders, 2. Thess. 1. 6. he is a God of purer eyes then to behold iniquity Hab. 1. 13. and therefore the ungodly cannot stand in Judgement Psal. 1. 5. Hence the great inquiry of every one, (who lies in any measure under the power of it,) convinced of Immortality, and the Judgement to come, is, concerning the Righteousnesse wherewith to appeare in the presence of this Righteous God: This more or lesse they are sollicitous about all their days; and so as the Apostle speakes Heb. 2. 15. through the feare of death they are subject to bondage all their life. They are perplexed with feares about the issue of their Righteousnesse, least it should end in death and destruction.

Unto men set upon this Inquiry, that which first and naturally presents it selfe, for their direction and assistance, assuredly promising them a Righteousnesse that will abide the triall of God, provided they will follow its direction, is the Law. The Law hath many faire pleas to prevaile with a Soule to close with it for a Righteousnesse before God. It was given out from God himselfe for that end and purpose; it contains the whole obedience that God requireth of any of the sonnes of men; it hath the promise of life annexed to it; doe this and live; the doers of the Law are justified; and if thou wilt enter into life keep the Commandments; yea it is most certaine that it must be wholly fulfilled, if we ever think to stand with boldnesse before God. This being some part of the plea of the Law, there is no man that seeks after Righteousnesse but doth one time or another attend to it, and attempt its direction: many do it every day, who yet will not own that so they doe. This then they set themselves about, labouring to correct their lives, amend their ways, performe the duties required, and so follow after a Righteousnesse according to the prescript of the Law. And in this course doe many men continue long with much perplexity; sometimes hoping,

oftener fearing, sometimes ready to give quite over, sometimes vowing to continue, (their Consciences being no way satisfied; nor Righteousnesse in any measure attained) all their days: After they have wearied themselves, perhaps for a long season, in the largenesse of their ways, they come at length, with feare, trembling and disappointment to that conclusion of the Apostle, by the workes of the Law no flesh is Justified; and with dread Cry, that if God marke what is done a misse, there is no standing before him. That they have this Issue the Apostle witnesseth;

ἡ Διδοὺς ὅς  
μον δικαιο-  
σύνης. δι-  
α τῶν ἔργων  
ἐκζητοῦσιν  
αὐτήν.

ἔ Rom. 9. 31, 32. Israel who followed after the Law of Righteousnesse, attained not to the Law of Righteousnesse, wherefore! because they sought it not by faith, but as it were by the workes of the Law: it was not solely for want of indeavour in themselves that they were disappointed, for they earnestly followed after the Law of Righteousnesse, but from the nature of the thing it self, it would not beare it; Righteousnesse was not to be obtained that way: for saith the Apostle, if they which are of the Law be beives, faith is made void, and the Promise made of none effect, because the Law worketh wrath, Rom. 4. 14, 15. The Law it selfe is now such as that it cannot give life Gal. 3. 21. If there had been a Law given which would have given life, verily Righteousnesse should have been by the Law; and he gives the reason in the next verse why it could not give life, because the Scripture concludes all under sinne, that is, it is very true, and the Scripture affirms it, that all men are sinners, and the Law speaks not one word to sinners but death and destruction: therefore the Apostle tells us plainly, that God himselfe found fault with this way of attaining Righteousnesse, Heb. 8. 7, 8.

ἡ καταμύχωνος

ἔ He complaines of it, that is, he declares it insufficient for that End and Purpose.

§. 32.

Now there are two considerations that discover unto men the vanity and hopelesnesse of seeking Righteousnesse in this path.

ἡ Πρώτη.

Rom. 3. 23.

πάντες ἡ-

μαρτάν.

Rom. 9. 12.

ἡ Deut. 27. 26

Gal. 3. 10.

1. That they have already sinned, for all have sinned and come short of the Glory of God; Rom. 3. 23. <sup>h</sup> this they are sufficiently sensible of; that although they could for the time to come, fulfill the whole Law, yet there is a score, a reckoning, upon them already, that they know not how to Answer for. Do they consult their guide, the Law it selfe, how they may be eased of the account that is past; it hath not one word of Direction,

or

or Consolation, but bids them prepare to dye; the sentence is gone forth, and there is no escaping.

2. That if all former debts should be blotted out, yet they are no way able for the future, to fulfill the Law; they can as well move the earth with a finger, as answer the perfection thereof; and therefore as I said, on this twofold account, they conclude that this labour is lost, by the <sup>h</sup> works of the Law shall no flesh be justified. Gal. 3. 11, 12

Wherefore Secondly, being thus disappointed by the severity and inexorable-ness of the Law, men generally betake themselves to some other way, that may satisfy them as to those considerations, which took them off from their former hopes; and this for the most part, is, by fixing themselves upon some wayes of Attonement to satisfy God, and helping out the rest with hopes of Mercy. Not to insist on the wayes of Attonement and expiation which the Gentiles had pitched on, nor on the many wayes and inventions by works <sup>satisfactory</sup> of their own, <sup>supererogations</sup> of others, indulgences, and Purgatory in the close, that the Papists have found out for this End and purpose, it is I say, proper to all convinced persons, as above, to seek for a Righteousness, partly by an endeavour to satisfy for what is past, and partly by hoping after Generall Mercy. This the Apostle calls a seeking for it, as it were by the works of the Law, Rom. 9. 32. <sup>not</sup> directly, but as it were by the works of the Law; making up one thing with another. And he tells us what Issue they have in this businesse, Chap. 10. 3. Being ignorant of the Righteousness of God, and seeking to establish their own Righteousness, they were not subject to the Righteousness of God. They were by it Enemies to the Righteousness of God. The ground of this going about to establish their own Righteousness, was, that they were ignorant of the righteousness of God; had they known the Righteousness of God, and what exact conformity to his will he requireth, they had never undertaken such a fruitlesse businesse, as to have compassed it, as it were by the works of the Law: yet this many will stick on a long time. Something they doe, something they hope for, some old faults they will buy of with new obedience. And this pacifies their Consciences for a season, but when the Spirit comes to convince them of Righteousness, neither will this hold; wherefore,

§. 33.

10: 12 13-  
γὰρ ὁ νόμος

3. The matter comes at length to this Issue: they look upon themselves under this twofold qualification: as

1. *Sinners*; obnoxious to the Law of God, and the curse thereof: so that unlesse that be *satisfied*, that nothing from thence shall ever be laied to their charge, it is altogether in vaine, once to seek after an *appearance* in the presence of God.

2. As *Creatures*, made to a *supernaturall* and *Eternall* End, and therefore bound to Answer the whole mind and will of God in the Obedience required at their hands. Now it being before *discovered* to them, that both these are beyond the *compassse* of their own endeavours, and the *Assistance* which they have formerly rested on, if their *Eternall* condition be of any concernment to them, their *Wisdom* is, to find out a *Righteousnesse* that may Answer both these to the utmost.

Now both these are to be had only in the Lord Christ, who is our *Righteousnesse*; This *Wisdom*, and all the *Treasures* of it, are hid in him.

1. He *Expiates* former iniquities, he *satisfies* for sinne, and procures Remission of it: Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God hath set forth to be a propitiation, through faith in his blood, to declare his Righteousnesse for the remission of sins that are past, through the forbearance of God. All we like sheep &c. lra. 53. 5, 6. In his blood we have Redemption, the forgiveness of sinnes, Ephel. 1. 7. God spared not him, but gave him &c. Rom. 8. 32. This, even this alone is our Righteousnesse, as to that first part of it which consists in the removal of the whole guilt of sinne, whereby we are come short of the glory of God. On this Account it is, that we are assured, that none shall ever lay any thing to our charge, or condemne us: Rom. 8. 31, 34. there being no condemnation to them that are in Christ Jesus: v. 1. we are purged by the Sacrifice of Christ, so as to have no more Conscience of sinne, Heb. 10. 2. that is, troubles in Conscience about it. This *Wisdom* is hid only in the Lord Jesus; in him alone is there an *Attonement* discovered: and give me the *Wisdom* which shall cut all scores concerning sinne, and let the world take what remains. But

2. There is yet something more required: it is not enough that we are not guilty. We must also be *Actually Righteous*: not only *all sinne* is to be answered for, but all *Righteousnesse* is to be fulfilled; by taking away the guilt of sinne, we are as persons *innocent*, but something more is required to make us to be considered as persons *obedient*. I know nothing to teach me that an *innocent* person shall goe to heaven, be rewarded, if he be no more but so. *Adam* was *innocent* at his first *Creation*, but he was to doe this, to keep the *Commandements* before he entred into life, he had no Title to Life by *Innocency*. This then moreover is required, that the *whole Law* be fulfilled, and all the *Obedience* performed that God requires at our hands. This is the *Soules* second inquiry, and it finds a resolution only in the Lord Christ; for if when we were enemies we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his Life. Rom. 5. 10. his Death reconciled us, then are we saved by his life. The *Actuall Obedience* which he yeelded to the whole Law of God, is that *Righteousnesse* whereby we are saved; If so be we are found in him, not having on our own *Righteousnesse* which is of the Law, but the *Righteousnesse* which is of God by Faith, Phil 3.9. This I shall have occasion to handle more at large hereafter.

To returne then. It is not I suppose any difficult taske, to perswade men convinced of *Immortality* and judgement to come, that the maine of their *Wisdom* lyes in this, even to find out such a *Righteousnes* as will accompany them for ever, and abide the severe triall of God himself. Now all the *Wisdom* of the world is but folly, as to the discovery of this thing. The utmost that mans *Wisdom* can doe, is but to find out most wretched, burthensome, and vexatious wayes of perishing eternally. All the treasures of this *Wisdom* are hid in Christ, He of God is made unto us *Wisdom*, and *Righteousnes*, 1 Cor. 1. 30.

3. Come we to the last thing which I shall but touch upon, and that is *Judgement*: The true *Wisdom* of this also is hid in the Lord Christ; I mean in particular that *Judgement* that is for to come; so at present I take the word in that place. Of what concernment this is to us to know, I shall not speake; It

§. 34.



in Caesar hac differit, credo falsa existimans ea qua de inferis memorantur, diverso itinere malos a bonis loca tertia, inculca facta atq; formidolosa habere: Cato. apud. Salust. bell. Catil.

Καὶ τὸ ἀναβιβασθῆναι, καὶ ἐκ τοῦ τῶν νεκρῶν τοῦ ζῶντος πύργου, καὶ τῶν τῶν νεκρῶν ψυχῶν ἐκ τῶν πύργων ἀναβιβασθῆναι, καὶ τῶν νεκρῶν ψυχῶν ἐκ τῶν πύργων ἀναβιβασθῆναι. Plat. in Phæd.

n Devenère locos lætos, & amana vieta  
Fortunatorum nemorum, se-  
desq; beatas &c. Virg.  
Æn. 6.

is that, whose <sup>m</sup> influence upon the Sonnes of men, is the principle of their discriminating themselves from the beasts that perish Neither shall I insist on the <sup>n</sup> obscure intimations of it, which are given by the present proceedings of Providence in governing the World, nor that greater light of it, which shines in the threats and promises of the Law. The Wisdom of it, is in two regards hid in the Lord Jesus: 1. as to the Truth of it: 2. as to the Manner of it.

1. For the Truth of it; and so in and by him it is confirmed, and that two wayes: 1. by his Death: 2. by his Resurrection.

1. By his Death: God in the death of Christ, punishing and condemning sinne in the flesh of his own Sonne, in the sight of Men, Angells and Devils, hath given an abundant Assurance of a Righteous and universall Judgement to come;

wherefore, or upon what account imaginable, could he be induced to lay such load on him; but that he will certainly reckon one day with the Sons of Men for all their works, wayes and walkings before him? The death of Christ is a most solemn Exemplar of the last judgement. Those who owne him to be the Son of God, will not deny a judgement to come.

2. By his Resurrection, Act. 17. 31. ἡμεῖς πάντες κρίνομεν, He hath given faith and assurance of this thing to all, by raising Christ from the dead, having appointed him to be the judge of all, in whom, and by whom he will judge the World in Righteousnesse. And then

Lastly, for the manner of it; that it shall be by him who hath loved us, and given himselfe for us, who is himselfe the Righteousnesse that he requires at our hands; and on the other side by him who hath been, in his person, grace, ways, worship, Servants reviled, despised, contemned, by the men of the World, which holds our unspeakable consolation on the one hand, and terror on the other: so that the Wisdom of this also is hid in Christ.

And this is the Second part of our First Demonstration. Thus the knowledge of our selves in reference to our supernaturall

turall end, is no small portion of our *Wisdom*. The things of the greatest concernment hereunto, are *Sinne*, *Righteousnesse*, and *Judgement*, the *Wisdom* of all which, is alone hid in the Lord Jesus, which was to be proved.

3. The 3<sup>d</sup> part of our *Wisdom* is to walk with God; now that one may walke with another, Five things are required. 1. Agreement, 2. Acquaintance, 3. Strength, 4. Boldnesse. 5. An ayming at the same End. And all these, with the *Wisdom* of them, are hid in the Lord Jesus.

§. 35.

1. Agreement. The Prophet tells us, that two cannot walke together unlesse they be agreed, Amos 3. 3. Untill Agreement be made there is no communion, no walking together. God and man, by nature (or whilest man is in the state of nature) are at the greatest enmity; He declares nothing to us but wrath, whence we are said to be Children of it, that is, borne obnoxious to it, Ephes. 2. 3. and whilest we remain in that condition, the wrath of God abideth on us, Joh. 3. 36. All the discovery that God makes of himselfe unto us, is, that he is unexpressibly provoked, and therefore preparing wrath against the day of wrath, and the Revelation of his [Righteous] Judgements; the Day of his and sinners meeting, is called the day of wrath: Rom. 2. 5, 6. Neither doe we come short in our enmity against him, yea we first began it, and we continue longest in it. To expresse this Enmity, the Apostle tells us, that our very minds, the best part of us, are Enmity against God, Rom. 8. 7, 8 and that we neither are, nor will, nor can be subject to him, our Enmity manifesting it selfe by Universall Rebellion against him, what ever we doe that seems other wise, is but hypocrisy or flattery, yea it is a part of this Enmity to lessen it. In this state the *Wisdom* of walking with God must needs be most remote from the soule; He is (n) light, and in him is no darknesse at all: we are darknesse, and in us there is no light at all. He is life, a living God: we are dead, dead sinners, dead in trespasses and sinne: He is Holinesse and glorious in it; we wholly defiled, an abominable thing; he is Love, we full of hatred, hating and being hated. Surely this is no foundation for agreement, or upon that, of walking together, nothing can be more remote then this frame from such a condition. The foundation then of this, I say, is laid in Christ, hid in Christ. He, saith the Apostle, is our peace, he hath made peace for us, Ephes.

Rom. 1. 18.

Ephes. 7. 29.

1 John 1. 5.  
 exortia in  
 airtis dux  
 1 John 1. 5.  
 Ephes. 5. 8.  
 Ephes. 2. 3.  
 Exod. 15. 11.  
 1 John 4. 8.  
 Tit. 3. 3.

2. 14, 15. he *flew* the Enmity, in his own body on the Crosse, v. 16.

1. He takes out of the way the cause of the enmity that was between God and *us*; Sinne and the curse of the Law: Dan. 9. 24. He makes an end of sinne; and that by making *Attonement* for iniquity; and he blotteth out the hand writing of Ordinances, Col. 2. 24. redeeming us from the Curse by being made a Curse for *us*, Gal. 3. 13.

2. He destroys him who would continue the enmity, and make the breach wider. Heb 2. 14 through death he destroyed him that had the power of death, that is, the Divell: and Col. 2. 14 spoiled principalities and powers.

3. He made Reconciliation for the sinnes of the People, Heb. 2. 17. he made by his blood an *Attonement* with God, to turne away that wrath which was due to *us*, so making peace: hereupon God is said to be in Christ, reconciling the world unto himselfe, 2 Cor. 5. 19. being reconciled himselfe v. 18. he lays down the enmity on his part and proceeds to what remaines, to slay the enmity on our part, that we also may be reconciled: and this also

4. He doth; for Rom. 5. 11. by our Lord Iesus Christ we doe receive the *Attonement*, accept of the peace made and tendered, laying down our enmity to God, and so confirming an agreement betwixt us in his blood. So that through him we have an access unto the Father Ephes. 2. 18. Now the whole wisdom of this Agreement, without which, there is no walking with God, is hid in Christ: out of him God on his part is a consuming fire: we are as stubble fully dry, yet setting our selves in battell array against that fire; if we are brought together we are consumed. All our approachings to him out of Christ, are but to our detriment: in his blood alone have we this Agreement: and let not any of us once suppose that we have taken any step in the paths of God, with him, that any one duty is accepted, that all is not lost as to Eternity, if we have not done it, upon the account hereof.

¶ 36.

2. There is required *Acquaintance* also to walking together. Two may meet together in the same way, and have no quarrell between them, no enmity, but if they are meer strangers one to another, they passe by, without the least *Communion* together. It

doth

doth not suffice that the Enmity betwixt God and us be taken away, we must also have acquaintance given us with him: Our not knowing of him is a great cause & a great part of our enmity. Our understandings are darkned, and we are alienated from the life of God, &c. Ephel. 4. 18. This also then must be added, if we ever come to walke with God, which is our Wisdome. And this also is hid in the Lord Christ, and comes forth from him. It is true there are sundry other meanes, as his Word, and his Workes, that God hath given the Sonnes of men, to make a discovery of himselfe unto them, and to give them some acquaintance with him, that as the Apostle speakes Act. 17. 27. *They should seek the Lord, if haply they might find:* but yet as that knowledge of God, which we have by his workes, is but very weak & imperfect, so that which we have by the Word, the letter of it, by reason of our blindness, is not saving to us if we have no other helpe: for though that be light as the Sun in the firmament, yet if we have no eyes in our heads, what can it avails us? No saving acquaintance with him, that may direct us to walke with him can be obtained. This also is hid in the Lord Iesus, and comes forth from him: 1 Joh. 5. 20. *He hath given us this understanding, that we should know him that is true:* all other light whatever without his giving us an understanding, will not doe it. He is the true light, which lighteth every one that is enlightened Joh. 1. 5. Luk. 24. 45. *he opens our understandings that we may understand the Scriptures;* none hath known God at any time, but he hath revealed him. 1 Joh. 18. *God dwells in that light which no man can approach unto,* 1 Tim. 6. 26. *None hath ever had any such acquaintance with him, as to be said to have seen him,* but by the Revelation of Iesus Christ. Hence he tells the Pharisees, that notwithstanding all their great knowledge which they pretended, indeed they had neither heard the voyce of God at any time, nor seen his shape Ioh. 5. 37. *they had no manner of spirituall acquaintance with God,* but he was unto them as a man whom they had never heard, nor seen. There is no acquaintance with God, as love, and full of Kindnesse, Patience, Grace and pardoning Mercy, on which knowledge of him alone we can walke with him, but only in Christ; but of this fully before. This then also is hid in him.

3. There must moreover be a way wherein we must walke with God: God did at the beginning assigned us a path to walke

In with him: even the path of *Innocency* and exact *Holiness* in a Covenant of workes. This path by sinne, is so filled with *thornes* and *briers*, so stopped up by curses and wrath, that no flesh living can take one step in that path: a *new way* for us to walke in, must be found out, if ever we think to hold *communion* with God. And this also lyes upon the former account. It is hid in Christ: All the world cannot, but by and in him, discover a path, that a man may walke one step with God in. And therefore the holy Ghost tells us, that Christ hath *consecrated*, *dedicated*, and set apart for that purpose, a *new and living way* into the holiest of all, Heb. 10. 20. a *new one*, for the first *old one* was uselesse, a *living one*, for the other is *dead*: therefore saith he v. 23. *let us draw neer*; having a way to walke in, let us draw neere. And this way that he hath prepared is no other but himselfe, Ioh. 14. 5. in answer to them, who would goe to the Father, and hold *Communion* with him, he tells them, *I am the way and no man cometh to the Father, but by me*. He is the *medium* of all Communication between God and us: In him we meet, in him we walke: all influences of *Love*, *Kindesse*, *Mercy*, from God to us, are through him; all our returnes of *Love*, *Delight*, *Faith*, *Obedience* unto God, are all through him. He being that *one way*, God so often promisseth his people: and it is a glorious way, Isa. 35. 8. an *high way*, a way of *Holiness*, a way that none can erre in, that once enter it, which is further set out Isa. 42. 16. All other ways, all paths but this, go down to the chambers of death: they all lead to walke contrary, to God.

¶ 38.

4. But suppose all this, that *Agreement* be made, *Acquaintance* given, and a way provided, yet if we have no *Strength* to walke in that way, what will all this avails us; This also then must be added, Of our selves we are of *no strength*, Rom. 5. 6. *poore weaklings*, not able to goe a step in the ways of God: when we are set in the way either we throw our selves down, or Temptations cast us down, and we make no progresse: and the Lord Iesus tells us plainly, that without him we can doe nothing Ioh. 15. 5. not *any thing* at all, that shall have the least acceptance with God. Neither can all the creatures; in Heaven & Earth yeild us the least assistance. Mens contending to do it in their *own power*, comes to nothing: This part of this *Wisdom* also is hid in Christ. All strength to walke with

with God, is from him; *I can doe all things through Christ that strengtheth me*, saith Saint Paul, Phil. 4. 12. who denys that of our selves we have any sufficiency 2 Cor. 3. 5. We that can doe nothing in our selves, we are such weaklings, can doe all things in Jesus Christ, as *Giants*; and therefore in him, we are, against all oppositions in our way, more than *Conquerours*, Rom. 8. 37. and that because from his fullnesse, we receive Grace for Grace, Joh. 1. 16. From him have we the Spirit of life and power, whereby, he beares us, as on *Eagles' wings* swiftly, safely, in the paths of walking with God. Any step that is taken in any way, by strength that is not immediately from Christ, is one step towards Hell. He first takes us by the *arme* and teaches us to god, untill he lead us on to perfection. He hath *milke* and *strong meat*, to feed us, he *strengthens* us, with all might, and is with us in our running the race that is set before us. But yet

5. Whence should we take this Confidence as to walke with God; even our God, who is a consuming fire? Was there not such a dread upon his people of old, that it was taken for granted among them, that if they saw God, at any time, it was not to be endured, they must dye? Can any but with extreame burrow, think of that dreadfull appearance, that he made unto them of old upon Mount Sinai, untill Moses himself who was their Mediator, said *I exceedingly feare, and quake* Heb. 12. 21. and all the people said, *let not God speake with us, leass we dye* Exod. 20. 19. Nay though men have apprehensions of the Goodnesse and kindnesse of God, yet upon any discovery of his Glory, how doe they tremble and are filled with dread and astonishment? Hath it not been so with the choicest of his Saints, Hab. 3. 16. Isa. 6. 5. Job. 42. 5, 6. whence then, should we take to our selves this boldnesse to walke with God? This the Apostle will informe us in Heb. 10. 19. it is by the blood of Jesus; so Ephes. 3. 12. in him we have boldnesse; and acesse with confidence, not standing a farre off, like the people at the giving of the Law, but drawing nigh to God with boldnesse, and that upon this account. The dread and terrour of God, entred by sinne. Adam had not the least thought of biding himselfe untill he had sinned. The guilt of sinne being on the Conscience, and this being a common notion left in the hearts of all, that God is a most Righteous revenger thereof; this fills men with dread and horror at an apprehension of his presence, *fearing* that he is

§. 39.

Heb. 12. 31.



come to call their *sinnes* to remembrance. Now the Lord Iesus by the *Sacrifice* and the *Atonement* that he hath made, hath taken away this *Conscience of sinne*; that is, a dread of revenge from God, upon the account of the *guilt* thereof. He hath removed the *slaying sword* of the Law, and on that account gives us *great boldnesse* with God; discovering him unto us now, no longer as a *revenging Judge*, but as a *tender, mercifull, and reconciled Father*. Moreover, whereas there is on us by nature a *Spirit of Bondage*, filling us with innumerable tormenting fears, he takes it a way, and gives us the *Spirit of Adoption*, whereby we cry *Abba Father*, & behave our selves with Confidence and gracious boldnesse as Children: for where the *Spirit of God is*, there is *Liberty* 2 Cor. 3. 17. That is, a freedom from all that dread and terror, which the Administration of the Law brought with it. Now as there is no sinne that God will more *severely revenge* then any boldnesse that man takes with him out of Christ, so there is no grace more acceptable to him then that *boldnesse*, which he is pleased to *afford* us in the blood of Iesus. There is then

§. 40.

6. But one thing more to adde, and that is, that two cannot walke together, unlesse they have the *same designe* in hand, and ayme at the same *End*; this also in a word, is given us in the Lord Iesus. The End of God is the *advancement of his own Glory*: None can ayme at this end, but only in the Lord Iesus. The summe of all is, that the whole *Wisdom* of our *Walking* with God, is hid in Christ, and from him only to be obtained, as hath been manifest by an enumeration of particulars.

§. 41.

And so have I brought my first Demonstration of what I intended unto a close, and manifested that all *true wisdom* and *knowledge* is laid up in, and laid out by the Lord Iesus; and this by an *Induction* of the chiefe *particular heads* of those things wherein *confessedly* our *Wisdom* doth consist: I have but one more to adde, and therein I shall be brieve.

Secondly then I say, this Truth will be further manifested by the consideration of the *insufficiency* and vanity of any thing else, that may lay *claime*, or pretend to a title to *Wisdom*.

There be two things in the World, that doe passe under this account, The one is *Learning* or *Literature*; 1. *Skil* and *knowledge* of *Arts*, *Sciences*, *Tongues*, with the knowledge of the things that

are

are past. 2. Prudent and skill for the managment of our selves in reference to others, in civil affairs, for publique good, which is much the fairest flower, within the border of *Natures* garden. Now concerning both these, I shall briefly evince;

1. That they are utterly insufficient for the compassing and obtaining of those particular Ends, whereunto they are designed.

2. That both of them in conjunction, with their utmost improvement, cannot reach the true generall end of *Wisdome*; both which considerations will set the crowne in the issue upon the head of *Jesus Christ*.

Begin we with the First of these, and that as to the First particular. Learning it selfe, if it were all in one man, is not able to compasse the particular end whereto it is designed, which writes vanity and vexation upon the forehead thereof.

The particular end of *Literature*, (though not observed by many, mens eyes being fixed on false ends, which compells them in their progresse aberrare a scopo is none other, but to remove some part of that curse which is come upon us by sinne. Learning, is the product of the Soules struggling with the curse for sin. *Adam* at his first Creation, was compleatly furnished with all that knowledge (excepting only things not then in being, neither in themselves, nor any naturall causes, as that which we now call *tongues*, and those things that are the Subject of *story*) as farr as it lyes in a needfull tendency to the utmost end of man, which we now presse after. There was no *streitnesse*, much lesse darknesse upon his understanding, that should make him sweat for a way to improve, & make out those generall conception of things which he had. For his knowledge of *Nature*, it is manifest from his imposition of suitable names to all the Creatures (the particular Reasons of the most of which to us are lost) wherein from the Approbation given of his nomination of things in the Scripture, and the significancy of what yet remaines evident, it is most apparent, it was done upon a cleare acquaintance with their natures. Hence *Plato* could observe that he was most wise that first imposed names on things, yea had more than humane wisdom. Were the wisest man living, yea a

§ 22:

ρ οἱ μαρτυροῦντες ὅτι  
ἀνθρώπων λόγον οὐκ ἔχοντες  
ἢ ὁ Σαδνελις, μολύβδιον  
καὶ σφραγισμένην ἢ ἀνθρώπων  
σφραγίδα, καὶ ἀνθρώπων  
σφραγίδα ὁνομασμάτων πῶς ἀνθρώπων  
μαρτυροῦντες. *Plato* in *Cratylus*.

Gal. 3. 3. &amp;c.

Generall collection of all the *Wise men* in the world, to make an *Experiment* of their skill and learning, in giving *names* to all living creatures suitable to their natures, and expressive of their qualities, they would quickly perceive the losse they have incurred, *Adam* was made perfect, for the whole end of ruling the *Creatures*, and living to *God* for which he was made; which, without the knowledge of the *nature* of the one, and the *will* of the other, he could not be. All this being lost by sinne, a multiplication of *tongues* also being brought in as a *curse* for an after Rebellion, the whole design of *Learning* is but to *disintangle* the soule from this *Issue* of sinne. Ignorance, darknesse and blindnesse is come upon the understanding; acquaintance with the workes of *God*, *Spiritual* and *natural*, is lost; strangenesse of communication is given by multiplication of *tongues*. Tumultuating of *Passions* and *Affections*, with innumerable darkning prejudices, are also come upon us. To remove and take this away, to disintangle the minde in its reasonings, to recover an Acquaintance with the *workes* of *God*, to subduct the soule from under the *Effects* of the *Curse* of *division* of *tongues*, is the aime and tendance of *Literature*. This is the *aliquid quo tendit*. And he that hath any other aime in it; *passim sequitur corvum resaque lutoque*. Now not to insist upon that *vanity* and vexation of *Spirits*, with the innumerable evils where with this enterprize is attended, this is that I only say, it is in it selfe, no way sufficient for the attainment of its end, which writes *vanity* upon its forehead with characters not to be obliterated. To this purpose, I desire to observe these two things.

¶ 43.

1. That the knowledge aymed at to be recovered, was given unto man in order to his walking with *God*, unto that *supernatural* end whereunto he was appointed. For after he was furnished with all his Endowments, the *Law* of life and death was given to him, that he might know wherefore he received them. Therefore knowledge in him was *spiritualized*, and sanctified, even that knowledge which he had by *nature*, in respect of its principle, and end, was *spirituall*.

2. That the losse of it, is part of that *curse* which was inflicted on *us* for sinne. What ever we come short in of the state of the first man in *innocency*, whether in losse of good, or addition of evil, it is all of the *curse* for sinne. Besides! that blindnesse, ignorance

norance, darknesse, deadnesse, which is every where ascribed to us in the state of nature, doth fully comprize that also whereof we speake.

On these two considerations it is most apparent, that Learning, can no way of it selfe attaine the end it aymeth at. For

§. 44.

1. That Light which by it is discovered, (which the Lord knows is very little, weak, obscure, imperfect, uncertaine, conjecturall, for a great part only enabling men to quarrell with, and oppose one another, to the reproach of Reason, yet I say, that which is attain'd by it,) is not in the least measure by it spiritualized, or brought into that order of living to God, and with God, wherein at first it lay. This is wholly beyond its reach. As to this end, the Apostle assures us, that the utmost issue that men come to, is darknesse and folly: Rom. 1. 21, 22. Who knows not the profound enquiries, the subtle disputations, the acute Reasonings, the admirable discoverys of Socrates, Plato and Aristotle and others? What, as to the purpose in hand did they attaine by all their Buddys and endeavours? the Apostle, they became fooles. He that by Generall consent beares the Crown, of Reputation for wisdom from them all, with whom to have lived was counted an inestimable happiness, dyed like a foole, sacrificing a Cock to Æsculapius. And another, that Jesus Christ alone is the true light that lighteth us Joh. 1. And there is not any that hath any true light but what is immediately from him. After all the learning of men, if they have nothing else, they are still naturall men and perceive not the things of God. Their light is still but darknesse, and how great is that darknesse? It is the Lord Jesus alone who is annointed to open the eyes of the blind. Men cannot Spiritualize a notion, nor lay it in any order, to the Glorifying of God. After all their endeavours they are still blind and darke, yea darknesse it selfe, knowing nothing as they should. I know how the men of these attainments are apt to say, are we blind also? with great contempt of others; but God hath blasted all their pride; where (saith he) is the wise? where the Scribe? 1 Cor. 1. 20. I shall not adde what Paul hath further cautioned us to the

stump-crucifixum. Aug. Exp. in Joh. Trac. 2. de cap. 1.

Q. Sapientia  
superba irri-  
dens Chri-

seeming.

These seeming condemning of Philosophy as being fitted to make *spale* of soules; nor what Tertullian with some other of the Ancients have spoken of it; being very confident, that it was the abuse, and not the true use and advantage of it, that they opposed. But

trinitas hominum apud Valentinum, Platonius fuit; inde Marcionis deus melior de tranquillitate; a stoicis venerat: & ubi anima interire dicatur, ab epicureis observatur, & ut carnis restitutor negetur, de una omnium philosophorum schola sumitur: — quid ergo Athenis & Hierosolimis? quid Academia & Ecclesia? quid Hæreticis & Christianis? nostra institutio de porticu Solomonis est: nobis curiositate non opus est post Iesum Christum; nec inquisitione post evangelium: cum credimus, nihil desideramus ultra credere: hoc enim prius credimus, non esse quod ultra credere debemus. Tertul. de prescript. ad Marc.

Επειδή τις ἰσχυρὸς ἐν τῶν ἀρετῶν καὶ τῶν φιλοσόφων ὕμνῳ ἐκλογαὶ καὶ ἐκλογαὶ πλεονεξίας καὶ ἀπείρας φανέρωται πληθεύει. κα. Just. Mart. ad Grat. Cohort.

2. The darkness and ignorance that it strives to remove, being come upon us as a curse, it is not in the least measure, as it is a curse, able to remove it or take it away. He that hath attained to the greatest height of Literature, yet if he hath nothing else, if he have not Christ, is as much under the curse of blindness, ignorance, stupidity, dulness, as the poorest, silliest soule in the world. The curse is only removed in him who was made a curse for us. Every thing that is penal is taken away only by him, on whom all our sinnes did meet in a way of punishment, yea upon this Account. The more Abilities the mind is furnished withall, the more it closes with the curse, and strengthens it selfe to act its enmity against God. All that it receives doth but helpe it to set up high thoughts and imaginations against the Lord Christ. So that this knowledge comes short of what in particular it is designed unto, and therefore cannot be that solid wisdom we are enquiring after.

§. 45. There be sundry other things whereby it were easy to blur

Μῦθον ἰμοὶ φίλον ἵστα λόγον κλέει; οἷς συνάγειται

ἀπολαύς τε, δύσις τε, καὶ ἐκλογαὶ καὶ ἐκλογαὶ.

Ταῖς ἑνὶ πᾶσι ἐκλογαῖς πολλὰν χεῖρην. ἀλλὰ καὶ αὐτοῖς

Περὶ τῆς ἐν ἀπείρῳ χεῖρὶ ἀπολαύσας ἵστα

Ἐξάσας μετὰ τοὺς λόγους καὶ ἐκλογαῖς

Ἰδὲτα φρονεῖς βεβηλὲς ἐκλογαῖς πολλὰν καὶ μῦθον: Greg. Naz. Car. 3. de reb. suis.

the

the countenance of this wisdom, and from its intricacy, difficulty, uncertainty, unsatisfactoriness, betraying its followers into that which they most professe to avoid, blindness and folly, to write upon it vanity and vexation of spirit. I hope I shall not need to adde any thing to cleare my selfe for not giving a due esteem and respect unto Literature, my intendment being only to cast it down at the feet of Jesus Christ, and to set the crowne upon his head.

2. Neither can the *Second part* of the *chiefest wisdom* out of Christ attaine the peculiar end whereunto it is appointed; and that is *Prudence* in the *management* of *Civill affaires*, then which no *perishing* thing is more *Glorious*, nothing more *usefull* for the *common good* of *humane kind*. Now the *immediate End* of this *prudence* is to keep the *rational world* in *bounds* and *order*, to draw *circles* about the *Sonnes* of *men*, and to keep them from *passing* their *allotted bounds* and *limits*, to the *mutuall disturbance* and *destruction* of each other. All manner of *trouble* and *disturbance* ariseth from *irregularity*; one man *breaking in* upon the *rights*, *usages*, *interests*, *relations* of another, sets this *World* at *variance*. The *Summe* and *aime* of all *Wisdom* below is, to cause all things to move in their *proper Sphere*, whereby it would be *impossible* there should be any more *enterfering*, then is in the *Celestiall Orbes*, notwithstanding all their *divers* and *various motions*; To keep all to their *owne allotments*, within the *compassse* of the *lines* that are *fallen upon* them, is the *speciall end* of this *wisdom*.

Now it will be a very easy task to demonstrate, that all Civil Prudence, whatever, (besides the vexation of its attainment, \* Ω γνους and loss being attained) is no way able to compass this end. ως οτι ουχ οδός αυτη εστιν. The present condition of affairs throughout the World, as also that of former ages, will abundantly testify it, but I shall further discover the vanity of it for this End, in some few Observations; and the

Exemp. ex Nicotitar.

1. First is, That through the *Righteous Judgement* of God  
 lopping off the top, flowers of the *pride* of men, it frequently  
 comes to passe, that those who are furnished with the greatest

**S**

## Abilities



*Abilities* in this kind, do lay them out to a direct contrary End, unto that which is their proper naturall tendency and ayme, From whom (for the most part) are all the commotions, in the world; the breaking up of bounds, setting the whole frame of nature on fire; is it not from such men as these? Were not men so wise, the world perhaps would be more quiet, when the end of wisdom is to keep it in quietnesse. This seems to be a curse that God hath spread upon the wisdom of the World in the most in whom it is, that it shall be employed in direct opposition to its proper end.

2. That God hath made this a constant path towards the advancement of his own Glory; even, to leaven the *Wisdom* and the counsell of the wisest of the Sonnes of men, with folly and madnesse, that they shall in the depth of their policy advise things for the compassing of the ends they doe propose, as unsuitable as any thing that could proceed out of the mouth of a Child or a foole, and as directly tending to their own disappointment and ruine as any thing that could be invented against them. He destroyes the wisdom of the wise, and brings to nothing the understanding of the prudent, 1 Cor. 1. 19. This he largely describes Il. 19. 11, 12, 13, 14. drunkennesse and staggering is the Issue of all their wisdom: and that upon this account, the Lord gives them the spirit of giddinesse. So also Job 5. 12, 13, 14. They meet with darkenesse in the day time: when all things seem cleare about them, and a man would wonder how men should misse their way, then will God make it darkenesse to such as these, so Psal. 33. 10. Hence God as it were sets them at worke, and undertakes their disappointment, Isa 8. 9, 10. Goe about your Counsell saith the Lord, and I will take order that it shall come to nought. And Psal. 2. 3, 4; When men are deep at their plots and contrivances, God is said to have them in derision, to laugh them to scorne; seeing the poor wormes industriously working out their own ruine. Never was this made more cleare, then in the days wherein we live; scarcely have any wise men been brought to destruction but it hath evidently been through their own folly: neither hath the wisest counsell of mozt, been one jot better then madnesse.

3. That this wisdom which should tend to universall quietnesse, hath almost constantly given universall disquietnesse unto themselves

Isaac est sapere, non quod antepedes modo est. Videre, sed etiam illa quae futura sunt, Prospicere. Teren. Adelp.

Isa. 29. 14.  
47. 10.  
Jerem. 49. 7.  
Obad. 8.

themselves, in whom it hath been most eminent. In much wisdom is much griefe; Eccles. 1. 18. And in the issue, some of them have made away with themselves, as *Athibushel*, & the most of them have been violently dispatched by others. There is indeed no end of the folly of this wisdom. The great men of the world carry away the reputation of it: really it is found in few of them. They are for the most part common events, whereunto they contribute not the least mite, which are ascribed to their care, vigilancy and foresight. Mean men that have learned to adore what is above them, reverence the meetings and conferences of those who are in Greatnesse and esteem. Their weaknesse and folly is little known; where this wisdom hath been most eminent, it hath dwelt so close upon the borders of *Atheisme*, been attended with such falsenesse and injustice, that it hath made its possessors, wicked and infamous.

Prudens futuri temporis exitum  
Caligine nocte premit Deus,  
Ridetque si mortalis ultra  
Fas trepidat. *Horat.*

I shall not need to give any more instances to manifest the insufficiency of this wisdom for the attaining of its own peculiar, and immediate End. This is the vanity of any thing whatever, that it comes short of the mark it is directed unto. It is farre then from being true and solid Wisdom, seeing on the forehead thereof you may read *disappointment*.

And this is the first Reason why true wisdom cannot consist in either of these; because they come short even of the particular and immediate ends they aime at. But

2. Both these in conjunction, with their utmost improvement, are not able to reach the true generall end of wisdom. This Assertion also falleth under an easy demonstration; and it were a facile thing to discover their disability and unsuitableness for the true end of wisdom: but it is so professedly done by him who had the largest portion of both of any of the Sortes of men (*Solomon in his Preacher*) that I shall not any further, insist upon it.

To draw then unto a close; If true and solid wisdom is not in the least to be found amongst these, if the people be not hid in this scild, if these are but vanity & disappointment, it cannot but be to no purpose to seek for it in any thing else below,

these being amongst them *incomparably* the most excellent, and therefore with one accord let us set the crown of this Wisdom on the head of the Lord Iesus.

Let the Reader then in a few words take a view of the *Tendency* of this whole *Digression*. To draw our hearts to the more *cheerfull* entertainment of, and delight in the Lord Iesus, is the *syme* thereof. If all *welcome* be laid up in him, and by an interest in him only to be attained; if all things *beside* him and *without* him, that lay claime thereto, are folly and vanity, let them that would be wise learne where to repose their soules.

## CHAP. IV.

*Of Communion with Christ in a Coniugall Relation in respect of consequentiall Affections. His delight in his Saints first insisted on. Isa. 62. 5. Cant. 3. 11. Prov. 8. 21. Instance of Christs delight in Believers. He reveales his whole heart to them. Job. 15. 14, 15. Himselfe 1 Job. 14. 21. His Kingdome. Enables them to communicate their mind to him, giving them : Assistance : a way : boldnesse : Rom. 8. 26, 27. The Saints delight in Christ : this manifested : Cant. 2. 7. Chap. 8. 6. Chap. 3. 1, 2, 3, 4, 5. opened. Their delight in his Servants and ordinances of worship for his sake.*

§. 1. **T**HE Communion begun, as before declared, between Christ and the soule, is in the next place carried on by suitable *consequentiall Affections*; Affections suiting such a relation. Christ having given himselfe to the soule, loves the soule; and the soule having given it selfe unto Christ, loveth him also. Christ loves his own, yea he loves them to the end. Joh. 13. v. 1. and the Saints they love Christ, they love the Lord Iesus Christ in sincerity, Ephes. the last.

Now the love of Christ wherewith he follows his Saints consists in these foure things,

1. Delight.
2. Valuation.
3. Pity or compassion.
4. Bounty.



dispose of things for his advantage: so did Christ take us then into his care, and joyced in the thoughts of the execution of his trust. Concerning them he saith, *here will I dwell, and here will I make my habitation for ever*. For, them hath he chosen for his Temple and his dwelling place, because he delighteth in them. This makes him take them so nigh himselfe in every relation. As he is God, they are his Temple. As he is a King, they are his Subjects; he is the King of Saints; as he is a head, they are his Body, he is the Head of the Church; as he is a first borne he makes them his Brethren, *He is not ashamed to call them brethren*.

§. 3. I shall choose out one particular from among many as an Instance for the proof of this thing: And that is this, Christ reveals his secrets, his minde unto his Saints, and enables them to reveale the secrets of their hearts to him. An evident demonstration of great delight. It was Sampsons carnall delight in Dalilah, that prevailed with him to reveale unto her those things which were of greatest concernment unto him: He will not hide his minde from her, though it cost him his life. It is only a bosome friend unto whom we will unosome our selves. Neither is there possible a greater evidence of delight in close Communion, then this, that one will reveale his heart unto him whom he takes into society, and not entertaine him with things common and vulgarly known. And therefore have I chose this instance from amongst a thousand that might be given of this delight of Christ in his Saints.

§. 4. He then communicates his minde unto his Saints, and unto them only: his minde, the Counsell of his love, the thoughts of his heart, the purposes of his bosome for our eternall good. His mode, the ways of his grace, the workings of his spirit, the Rule of his seapter, and the obedience of his Gospell. All spirituall Revelation is by Christ. He is the true light that enlighteneth every man

Mal. 4. 2.  
Luke 1. 78.  
2 Per. 1. 19.

that cometh into the world. John 1. 9. He is the day spring, the day starre, and the Sun So that it is impossible any light should be but by him; from him it is, the secret of the Lord is with them that feare him, and he shewes them his Covenant. Psal. 15. v. 14. as he expressees it at large, Joh. 15. 14, 15. *Ie are my friends if* lunatam hominis nolle veller ejus amicos non esset, omnes ejus in pudenciam & stultitiam deriderent. August. de Gen. Cont. Man. lib. 1. cap. 2.

b Voluntate  
Dei nolle  
quisquā deside-  
rat, fiat  
amicus Deo:  
quia si vo-

ye doe whatsoever I command you: Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends, for \* all things that I have heard of my Father. I have made known unto you: He makes them as his friends and useth them as friends, as bosome friends, in whom he is delighted. He makes known all his minde unto them, every thing that his Father hath committed to him as Mediator, to be revealed, Act. 20. 24. And the Apostle declares how this is done. 1 Cor. 2. 10, 11. he hath revealed these things to us by his Spirit, for we have received him that we might know the things that are freely given us of God. He sends us his Spirit (as he promised) to make known his minde unto his Saints, and to lead them into all truth; and thence the Apostle concludes, we have known the minde of Christ [v. 16. for he useth us as friends and declareth it unto us. Joh. 1. 18. There is not any thing in the heart of Christ wherein these his friends are concerned, that he doth not reveale to them. All his love, his Goodwill, the secrets of his Covenant, the paths of obedience, the Mystery of Faith is told them.

\*Vox et sa  
ex subjecta  
trateria, re-  
strictionem  
ad doctrinam  
salutis requi-  
rit. Tarnov.  
in loc.

And all this is spoken in opposition to unbelievers, with whom he hath no communion. These know nothing of the mind of Christ as they ought: the naturall man receiveth not the things that are of God, 1 Cor. 2. 14. There is a wide difference, between understanding the Doctrine of the Scripture as in the letter, and a true knowing the minde of Christ. This we have by speciall unction from Christ. 1 Joh. 2. 24. we have an unction from the holy one, and we know all things, 1 Joh. 5. last.

Now the things which in this Communion Christ reveales to them that he delights in, may be referred to these two.

heads { 1. Himselfe.

2. His Kingdome.

1. Himselfe, John 14. 21. He that loveth me shall be loved of my Father; and I will love him and will manifest my selfe unto him; manifest my selfe in all my Graces, desireablenesse and love-lynesse; he shall know me as I am, and such I will be unto him, a Saviour, a Redemer, the chiefest of ten thousand. He shall be acquainted with the true worth and value of the Pearle of Price: let others looke upon him as having neither forme nor Comeliness, as noe way desirable, He will manifest himselfe and

§. 5.



and his excellencies unto them in whom he is delighted, that they shall see him altogether *Lovely*. He will vaile himselfe to all the world, but the Saints with <sup>d</sup> open face shall behold his *beauty*, and his glory, and so be translated to the *Image of the same Glory* as by the Spirit of the Lord 2 Cor. 3. 14.

2. His kingdome; they shall be acquainted with the Government of his Spirit in their hearts, as also with his *Rule*, and the Administration of Authority in his *Word*, and among his Churches.

Thus, in the first place doth he manifest his *delight* in his Saints, he communicates his *secrets* unto them. He gives them to know his *Person*, his *Excellencies*, his *Grace*, his *Love*, his *Kingdome*, his *will*, the *Riches* of his *Goodnesse*, and the *Bowels* of his *mercy* more and more, when the world shall neither see, nor know any such thing.

¶ 6.

2. He enables his Saints to communicate their mind, to reveale their soules unto him, that so they may walke together as intimate friends; Christ knows the minds of all. He knows what is in man, and needs not that any man testify of him: Joh. 2. 25. He searcheth the hearts and trieth the reins of all Revel. 2. 23. But all know not how to communicate their minde to Christ. It will not availle a man at all, that Christ knows his minde; for so he doth of every one whether he will or no: but that a man can make his heart known unto Christ, this is consolation. Hence the prayers of the Saints are: *Incense*, *Odours*, and those of others are *Hawling*, cutting off a dogs necke, offering of Swines blood, an Abomination unto the Lord. Now three things are required to enable a man to communicate his heart unto the Lord Iesus.

e Revel. 8. 3.  
f Hol. 7. 14.  
Isa. 66. 3.  
Prov. 28. 9.

1. Assistance for the worke, for of our selves we cannot doe it. And this the Saints have by the Spirit of Iesus, Rom. 8. 26. 27. Likewise the spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit it selfe maketh intercession for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the minde of the Spirit, because he maketh intercession for the Saints according to the will of God. All *indeavours*, all attempts for Communion with God, without the supplies of the Spirit of supplications, without his effectually working in the heart, is of no value nor to any purpose. And this opening of our hearts and bowels to the Lord Iesus is that wherein he is exceedingly delighted.

delighted. Hence is that affectionate call of his unto us, to be treating with him on this account Chap. 2. 14. *O my Dove that art in the secret places of the staires, let me see thy countenance, let me heare thy voyce, for sweet is thy voyce and thy countenance is comely.* When the soule on any account, is driven to hide its selfe, in any neglected condition, in the most unlikely place of abode, then doth he call for this communication of its selfe by prayer to him, for which he gives the assistance of the Spirit mentioned

2. A way whereby to approach unto God with our desires. § 7:  
This also we have by him provided for us: Joh. 14. 5, 6. *Thomas saith unto Iesus, Lord we know not whether thou goest, and how can we know the way? Iesus saith unto him, I am the way, no man goeth unto the Father but by me.* That way which we had of going unto God at our Creation, is quite shut up by sinne. The sword of the Law which hath fire put into it by sinne, turnes every way to stop all passages unto communion with God. Iesus Christ hath consecrated a new and living way (for the Saints) through the vail, that is to say the flesh, Heb. 10. 20. He hath consecrated and set it apart, for Believers, and for them alone. Others pretend to goe to God with their prayers, but they come not nigh him. How can they possibly come to the end, who go not in the way? Christ only is the way to the throne of Grace, none comes to God but by him. *By him we have an access in one Spirit unto the Father.* Ephes. 2. v. 18. These two things then the Saints have for the opening of their hearts at the throne of Grace, Assistance and a Way. The Assistance of the Spirit, without which they are nothing, and the way of Christs Mediation, without which God is not to be approached unto.

3. Boldnesse to goe unto God. The voice of sinners in themselves, if once acquainted with the Terror of the Lord is, *Who among us shall dwell with the devouring fire? who among us shall inhabit with everlasting burnings?* Isa. 33. v. 14. And no marvell; shame and trembling before God are the proper Issues of sinne. God will revenge that Carnall, Atheisticall boldnesse which sinners out of Christ doe use towards him. But we have now, boldnesse to enter into the Holiest by the blood of Iesus: by a new and living way which he hath Consecrated for us through the vail, that is to say his flesh, and having a high Priest over the house of God, we may draw neare

with a true heart in full assurance of Faith, Heb. 10 9, 20. The truth is, such is the *Glory* and *terror* of the Lord, such the infinite perfection of his Holinesse, that on cleare sight of it, it will make the soul conclude, that of its selfe, it cannot serve him, nor will it be to any advantage, but adde to the fiercenesse of his destruction, once to draw nigh to him. It is in Christ alone, and on the account alone of his oblation and intercession, that we have any boldnesse to approach unto him. And these 3. Advantages have the Saints of communicating their minds unto the Lord Christ, which he hath provided for them because he delights in them.

§. 9. To touch a little by the way, because this is of great importance, I will instance in one of these, as I might in every one, that you may see the difference between a spirituall revealing of our minds unto Christ, in this Acceptable manner, and that praying upon conviction which others practice: and this shall be from the first, viz. the Assistance we have by the Spirit.

1. The Spirit of Christ reveals to us our own wants, that we may reveale them unto him: we know not what &c. Rom. 8. 26. no teachings under those of the spirit of God are able to make our soules acquainted with their own wants, its burdens, its Temptations. For a soul to know its wants, its Infirmities, is a Heavenly discovery. He that hath this assistance, his prayer is more then half made before he begins to pray. His Conscience is affected wigh what he hath to do: his mind & Spirit contend within him, there especially where he finds himself most streightened. He brings his burden on his shoulders, & unloads himself on the Lord Christ. He finds (not by a perplexing Conviction, but an holy sence & wearinesse of sin) where he is dead, where dull and cold, wherein unbelieving, wherein tempted above all his strength, where the light of Gods countenance is wanting. And all these the soule hath a sence of, by the Spirit, an unexpressible sence and experience. Without this, prayer is not prayer: Mens voyes may be heard but they speake not in their hearts. Sence of want, is the spring of desire: naturall of naturall; spirituall of spirituall. Without this sence given by the Holy Ghost, there is neither desire nor prayer.

2<sup>d</sup> The expressions, or the Words of such persons, come exceeding short of the labouring of their hearts; and therefore in, and

1a. 38. 14

2. *Tempus* / *Advocatum*, est  
advocatum  
qui clientibus  
desideria  
dicant.

128a. 1. 13.

(and after) their supplications, the Spirit makes intercession with sighs and groanes that cannot be <sup>m</sup> uttered. Some mens words goe ex-<sup>m</sup> Iſ. 38. 14. ceedingly beyond their hearts. Did their Spirits come up to Exod. 14. 15. their expressions, it were well. He that hath this Assistance, can provide no clothing that is large and broad enough to set forth the desires of his heart; and therefore in the close of his best, and most fervent supplications, such a person finds a double dissatisfaction in them. First, that they are not a Righteousnesse to be rested on: that if God should <sup>n</sup> marke what is in them amisse, <sup>n</sup> Iſ. 64. 6. they could not abide the triall. 2. That his heart in them is not Psal. 130. 3. poured out, nor delivered in any proportion to the holy desires and labourings that were conceived therein; though they may in Christ have great refreshment by them. The more they speak, the more they find they have left unspeaken.

3<sup>d</sup> The Intercession of the Saints thus assisted, is according to the mind of God; that is, they are guided by the Spirit to make requests for those things unto God, which it is his will they should desire: which he knowes to be good for them, usefull and suitable to them, in the condition wherein they were. There are many wayes, whereby we may know when we make our Supplications according to the Will of God: I shall instance only in one: that is, when we doe it according to the promise. When our prayers are regulated by the promise, we make them according to the will of God: so David Pl. 119. 49. Remember the words wherein thou hast caused me to put my trust. He prayes, and regulates his desire by the word of promise, wherein he had trusted. But yet, Men may aske that which is in the promise, and yet not have their prayers regulated by the promise: They may pray for what is in the promise, but not as it is in the promise, so James saies, some aske and receive not, because they aske amisse, to spend it on their lusts: Ch: 4. 3. though the things which God would have us aske, be requested, yet if not according as he would have us doe it, we ask amisse.

Two things are required, that we may pray for the things in the promise, as they are in the promise:

1. That we look upon them as promised, and promised in Christ; that is, that all the reason we have, whence we hope for attaining the things we aske for, is from the Mediation and purchase of Christ, in whom all the Promises are yea and a-

men. This it is, to aske the Father in Christs name; God as a Father, the fountaine, and Christ as the procurer of them.

• Psal. 78.  
v. 35, 36, 37.

2. That we aske for them for the end of the promise: not to spend on our Lust, when we ask pardon for sinne, with secret reserves in our hearts. to continue in sinne, we aske the choyssest mercy of the covenant, to spend it on our Lusts. The end of the promise the Apostle tells us 2 Cor: 7. 1. *Having these promises, let us cleanse our selves from all pollution of flesh and spirit, perfecting holiness in the feare of God.* when we aske what is in the promise, as it is in the promise, to this end of the promise, our supplications are according to the will of God. And this is the first Coniugall Affection that Christ exerciseth towards Believers; he delights in them: which that he doth is evident, as upon other considerations innumerable, so from the instance, given.

§. II.

In returne hereunto, for the carrying on of the communion between them, the Saints delight in Christ: He is their Joy, their Crowne, their Rejoycing, their Life, food, health, strength, desire, Righteousnesse, Salvation, Blessednesse: without him they have nothing, in him they find all things, Gal. 6. 14. *God forbid that I should rejoyce, save in the Crosse of Christ.* He hath from the foundation of the world, been the hopes, expectation, desire, and delight of all Believers. The promise of him was all, (and it was enough) that God gave Adam in his unexpressible distresse, to relieve and comfort him, Gen. 3. 15. *Eve perhaps supposed that the promised seed had been borne in her first borne, when she said, I have gotten a man from the Lord.* so most properly ~~the~~ denoting the 4<sup>th</sup> Case; and this was the matter of her joy, Gen: 4. 1. *Lamech having Noah given to him as a type of Christ, and salvation by him, cries out, this same shall comfort us concerning our work, and the toyle of our hands, because of the ground which the Lord hath cursed,* Gen. 5. 29. he rejoyces in him who was to take away the Curse, by being made a curse for us. When Abraham was in the height of his Glory, returning from the Conquest of the Kings of the East, that came against the confederate Kings of the vale of Sodome, God appears to him with a glorious promise, Gen. 15. 1. *feare not Abraham, I am thy shield, and thy exceeding great reward.* What now could his soule more desire? alas he cries (as Reuben afterwards upon the losse of Joseph) *the Child is not, and whither shall I goe?* v. 2. *Lord God what*

what wilt thou give mee, seeing I goe Childlesse? Thou hast promised, that in my seed shall all the earth be blessed, if I have not <sup>18</sup>at seed, ah what will all other things doe me good? Thence it is said that he joyced to see the day of Christ; *He saw it and was glad,* Joh. 8. 56. the thoughts of the coming of Christ, which he looked on at the distance of 2000 years, was the joy and delight of his heart. Jacob blessing his sons, lifted up his spirit when he comes to *Juda*, in whom he considered the *Shilo* to come, Gen. 49. 8, 9. and a little after, wearied with the foresight and consideration of the distresses of his posterity, this he diverts to for his reliefe, as that great delight of his soule, I have waited for thy salvation O God: for him who was to be the salvation of his people. But it would be endlesse to instance in particulars: Old *Si meon* summs up the whole: Christ, is Gods salvation, and Israels glory: Luk. 2. 30, 31. and what ever was called the Glory of old, it was either himselfe, or a type of him. The glory of man is their delight. Hence *Haggai* 2. 7. he is called the desire of all Nations: Him whom their soule loves and delight's in, desire, and long after. So is the Saints delight in him made a description of him by way of eminence, Mal. 3. 1. *The Lord whom ye seek shall suddenly come to his temple; even the Messenger of the Covenant whom ye delight in.* He whom yee seeke, whom you delight in, is the description of Christ: He is their delight and desireable one, the person of their desire. To fixe on something in particular.

In that patterne of Communion with Jesus Christ, which we have in the *Canticles*, this is abundantly insisted on. The Spouse tells us, that she sits downe under his shadow with great delight, ch. 2. 3. And this delight to be vigorous and active, she manifests severall waies, wherein we should labour to find our hearts in like manner towards him.

1. By her exceeding great care to keep his Company and society, when once she had obtained it, ch. 2. 7. *I charge you, O yee Daughters of Hierusalem, by the Roes, and by the Hinds of the field, that ye stirre not up, nor awaile my beloved untill he please.* Having obtained sweet communion with Christ, described in the verses foregoing, of which before, here she expresseth her delight in it, and desire of the continuance of it: and therefore following on the Allusion formerly insisted on, she speaks as one would doe to her Companion, that had rest with one she loved: I

§. 12.

charge:



charge you by all that is *deare to you*, by the things you most delight in, which among the Creatures are most lovely, all the pleasant and desireable things that you can think of, that you disturbe him not: The *summe* of her *ayme* and desire is, that nothing may fall out, nothing of *sinne* or provocation happen that may occasion Christ to depart from her, or to remove, from that *dispensation* wherein he seemed to take that rest in her.

*P* *E*ternita-  
tem temporis  
juxta sensum  
mysticum in se  
includit, ut a-  
lias in Scrip-  
tura; quia  
nunquam a  
sali somno,  
ad est, conjun-  
ctione cum  
sponsa excitari  
velit.  
Mor. in loc.

O stirre him not up untill he please, that P is, never, *לעולם*, Love its selfe: in the abstract to expresse a *red3*⊙, or earnest affection, for so that word is often used: When once the soule of a Believer hath obtained sweet and reall Communion with Christ, it looks about him, watcheth all temptations, all wayes whereby sinne might approach, to disturbe him in his enjoyment of his deare Lord and Saviour, his rest and desire. How doth it charge it selfe, not to omit any thing, not to doe any thing, that may interrupt the communion obtained. And because the common entrance of Temptations, which tend to the disturbance of that rest and complacency which Christ takes in the soule, is from *delightfull diversions* from *actuall* communion with him, therefore is desire strong and *active*, that the companions of such a soule, those with whom it doth converse, would not by their proposalls or *allurements*, divert it into any such frame, as Christ cannot delight, nor rest in. A believer that hath gotten Christ in his armes, is like one that hath found great spoiles, or a pearle of price. He looks about him every way, and feares every thing, that may deprive him of it. Riches make men watchfull; and the actuall sensible possession of him, in whom are all the riches and treasure of God, will make men look about them for the keeping of him. The line of choysest Communion, is a line of the greatest spirituall solicitousnesse: Carelesnesse, In the enjoyment of Christ pretended, is a manifest evidence of a false heart.

2. The Spouse manifesteth her delight in him, by her utmost impatience of his absence, with desires still of nearer communion with him, ch. 3. 6. Set me as a seale upon thine heart, as a seale upon thine arme, for Love is strong as death, jealousy is cruell as the grave, the coales thereof are coales of fire, which hath a most vehement flame. The Allusion is doubtlese from the High Priest of the Jewes, in his spirituall representation of the Church before God. He had a bressplate which he is said to weare on his heart, Exod.

Hag. 2. 24.  
Jer. 22. 24.

28, 29. wherein the names of the Children of Israel were engraven after the manner of *Scales* or *Signets*, and he bare them for a memoriall before the Lord. He had the like also upon his shoulder, or on his *armes*, v. 11, 12. both representing the Priesthood of Christ, who bears the names of all his, before his Father, in the holiest of holies, Heb. 9. 24. Now the *scale* on the heart, is neare, inward, tender, love, and care, which gives an impression and image on the heart of the thing so loved. See me, saith the Spouse, as a *scale upon thine heart*; let me be constantly fixed in thy most tender and affectionate Love; let me alwaies have a place in thine heart, let me have an engraving, a mighty Impression of Love upon thine heart, that shall never be obliterated. The Soule is never satisfied with thoughts of Christs love to it. Oh that it were more, that it were more, that I were as a *Scale on his heart*, is its Language. The soule knows indeed on serious thoughts, that the Love of Christ is inconceivable, and cannot be increased, but it would faine work up its selfe to an apprehension of it; and therefore she addes here, set me as a *scale upon thine Arme*; the heart is the fountaine, but close and hidden; the arme is manifestation and Power. Let, saith the Spouse, thy Love be manifested to me in thy tender & powerfull perswasion of me. Two things are evident in this request; The continuall mindfullnesse of Christ of the Soule, as having its condition still in his eye, engraven on his arme, Isai. 49. 15, 16: with the exalting of his power for the preservation of it, suitable to the Love of his heart unto it, and the manifestation of the hidden love and care of the heart of Christ, unto the Soule, being made visible on his arme, or evident by the fruits of it. This is that which shee would be assured of; and without a sence whereof, there is no rest to be obtained.

The Reason she gives of this earnestnesse in her supplications, is that which principally evinces her delight in him. Love is strong as death, Jealousy is cruel as the grave, or hard as Hell. This is the intendment of what is so loftily set out by so many metaphors in this & the following verse. I am not able to beare the workings of my love to thee; unlesse I may allways have society and fellowship with thee; there is no satisfying of my love without it. it is as the grave that still says give, give. Death is not satisfied without its pray: if it have not all, it hath nothing: let what will:

Prov. 30. 16.

will happen, if death hath not its whole desire it hath nothing at all. Nor can it be withstood in its appointed season. No ransom will be taken. So is my love, if I have thee not wholly, I have nothing, nor can all the world bidde it to a diversion: it will be no more turned aside then death in its time. Also I am not able to beare my *jealous thoughts*; I feare thou dost not love me, that thou hast forsaken me, because I know I deserve not to be beloved. These thoughts are hard as Hell. They give no rest to my soule. If I find not my selfe on thy heart and arme, I am as one that lyes down in a bed of coales. This also argues an holy greedinesse of delight.

¶ 13.

3. She further manifests this by her solicitousnesse, trouble, and perplexity, in his losse and withdrawing. Men bewaile the losse of that whose whole enjoyment they delight in. We easily beare the absence of that, whose presence is not delightfull. This state of the Spouse is discovered chap. 3. 1, 2, 3. By night on my bed I sought him whom *x* my soul loved, I sought him but I found him not. I will rise now and goe about the City in the streets and in the broad ways, I will seek him whom my soul loveth, I *x* sought him but I found him not. The watchmen that goe about the City found me, to whom I sayd, saw you him whom my soul loveth? It is night now with the soule, a time of darkenesse and trouble, or Affliction. When ever Christ is absent it is night with a Believer. He is the *r* Sun; if he goe down upon them, if his beames be eclipsed, if in his Light, they see no Light, it is all darkenesse with them. Here, whither the coming of the night of any trouble on her, made her discover Christs absence, or the absence of Christ made it night with her, is not exprest. I rather think the latter; because setting that aside, all things seem to be well with her. The absence of Christ will indeed make it night, darke as darkenesse, it selfe in the midst of all other glowing consolations. But is the Spouse contented with this dispensation? Shee is upon her bed; that is, of ease; The bed indeed sometimes signifies tribulation Rev. 2. 22. But in this booke every where rest and contentment: here is not the least intimation of any tribulation but what is in the want of Christ: but in the greatest peace and opportunity of ease and rest, a believer finds none in the absence of Christ; Though he be on his bed, having nothing to disquiet him, he rests not, if Christ his rest be not there. Shee sought him seeking of Christ by night

¶ Isa. 50. 10.

¶ Eleganter periphrasitur loco nominis proprii, ut vim amoris sui exprimat.

¶ Merc. sta repetitio assensum indicat & studium quod cum quaeratur, & mororem quod angebatur, quod occurrere non possit. idem.

¶ Mal. 4. 3.

night, on the bed, that is alone in an immediate inquest & in the dark, hath two parts; searching of our own souls for the cause of his absence; Secondly searching the promises for his presence.

1. The soule finding not Christ present in his wonted manner, warming, cherishing, reviving it with love, nigh to it, supping with it, always filling its thoughts with himselfe, dropping myrrhe and sweet taste of love into it, but on the contrary that other thoughts crowd in, and perplex the heart, and Christ is not nigh when enquired after; it presently enquires into the cause of all this, <sup>u</sup> calls it selfe to an account, what it hath don, how it hath behaved its selfe, that it is not with it, as at other times; that Christ hath withdrawn himselfe and is not nigh to it, in the wonted manner. Here it accomplisheth a diligent search. It considers the love, tenderneffe, and kindnesse of the Lord Iesus; what delight he takes in abiding with his Saints: so that his departure is not without cause and provocation. How saith it, have I demeaned my selfe, that I have lost my beloved? Where have I been wandering after other lovers? and when the miscarriage is found out, it abounds in revenge and indignation.

u 2 Cor. 13. 5.

2. Having driven this to some issue, the soule applyeth its selfe to the promises of the Covenant wherein Christ is most graciously exhibited unto it: Considers one, ponders another, to find a taste of him. It considers dilligently if it can see the delightful Countenance & favour of Christ in them or no: but now, if (as it often falls out,) the soule finds nothing but the crasse, but the bare letter in the promise: If it come to it as to the grave of Christ, of which it may be sayd, (not in it self, but in respect of the seeking soule) he is risen he is not here, this amazes the soule and it knows not what to do. As a man that hath a Jewell of great price having no occasion to use it, lays it aside as he supposes in a safe place; in an agony and extremity of want going to seek for his Jewell, he finds it not in the place he expected, and is filled with amazement, and knows not what to doe: so is it with this pearle of the Gospel, after a man hath sold all that he hath for it, and enjoyed it for a season, then to have it missing at a time of need, it must needs perplex him. So was it with the Spouse here, I sought him (saith thee) but I found him not; A thing which not seldome befalls us in our Communion with Christ.

II

But

¶ 14. But what doth she now doe? doth she give over, and search no more? nay but says shee v. 2. *I will arise: I will not so give over. I must have Christ or dye, I will now arise, or let me arise, and goe about this businesse.*

¶ 15. She resolves to put her selfe upon another course, a more vigorous inquest; *I will arise* and make use of other meanes besides those of private prayer, meditation, selfe-searching, and inquiring into the Promises, which shee had insisted on before. It carries (1.) Resolution and a Zealous, violent casting off that frame wherein she had lost her love. *I will arise*, I will not rest in this frame. I am undone if I doe. So sometimes God calls his Church to arise and shake it selfe out of its dust: abide not in this Condition. (2.) Diligence, I will now take another course, I will leave no way unattempted, no meanes untried whereby I may possibly recover Communion with my Beloved.

\* If. 52. 2.  
Is. 60. 1.

This is the condition of a Soule that finds not the wonted presence of Christ in its private and more retired inquiries. Dull in prayer, wandering in Meditations, rare in thoughts of him! I will not beare this frame, what ever way God hath appointed: I will in his strength vigorously pursue untill this frame be altered, and I find my beloved.

¶ 16. Then, the way she puts her self upon, is to goe about the City. Not to insist upon particulars, nor to strain the parts of the Allegory too far, the City here intended is the City of God, the Church: and the passing through the broad and narrow streets, is the diligent enquiry, that the Spouse makes in all the paths and ordinances given unto it. This then is the next thing the Soule addresses it selfe unto, in the want of Christ; when it finds him not in any private indeavours, it makes vigorous application to the Ordinances of publique worship, in prayer, in preaching, in Administration of the seales doth it look after Christ. Indeed the great enquiry the Soules of Believers make in every ordinance is after Christ. So much as they find of him, so much sweetness, and refreshment have they and no more. Especially when under any desertion they rise up to this enquiry. They listen to every word, to every prayer to finde if any thing of Christ, any light from him, any Life, any Love appears to them. Oh that Christ would at length meet me in this, or that Sermon and recover my poor heart to some sight of his Love, to some taste of his kindnesse.

kindnesse. The *Solicitousnesse* of a Believer in his *inquiry* after *Christ*, when he finds not his *presence*, either for *Grace* or *Consolation* as in former days, is indeed *inexpressible*. Much of the frame of such a heart is couched in the *redoubling* of the *Expression*, *I sought him, I sought him*; setting out an *unconceivable passion*, and suitably *industrious desire*. Thus being *disappointed* at home the *Spouse* proceeds.

But yet see the *Event* of this also; she *sought him but found him not*. It doth sometimes so fall out; all will not doe, they shall *seek him and not find him*; they shall not come nigh him: let them that enjoy any thing of the *presence of Christ*, take heed what they doe; if they *provoke him to depart*, if they *loose him*, it may cost them many a *bitter inquiry* before they finde him againe. When a soul, *prays and Meditates*, searches the *promises* in private, when it with *earnestnesse* and *diligence* attends all *Ordinances* in publick, and all to get one glimpse of the face of *Jesus Christ*, and all in vaine, it is a sad condition.

What now follows in this estate? v. 3. *The watchmen found me &c.* That these *watchmen* of the City of God are the *Watchmen and Officers* of the Church, is confessed: and it is of sad consideration that the *Holy Ghost* doth sometimes in this Book take notice of them on no good account: plainly chap. 5. 7. they turn *persecutors*. It was *Luther's* saying, *nunquam periclitatur religio nisi inter reverendissimos*. Here they are of a more *Gentle temper* and seeing the poore *disconsolate soule*, they seem to take notice of her Condition,

It is the duty indeed of *faithfull watchmen* to take notice of poor, troubled, *deserted soules*: not to keep at a distance, but to be willing to assist. And a truly *pressed soule* on the account of *Christ's Absence* cannot cover its love, but must be enquiring after him; *saw you him whom my soul loveth*? This is my Condition / I have had sweet enjoyment of my blessed *Jesus*, he is now *withdrawn* from me; can you helpe me? can you guide me to my *Consolation*? what acquaintance have you with him? when *saw you him*? how did he *manifest* himselfe to you, & wherein? All these labourings in his *Absence* sufficiently discover the soules delight in the *presence of Christ*. Goe one step farther to the discovery that it made of him once againe, and it will yet be more evident, v. 4, 5. *It was but a little while that I passed from them,*



but I found him whom my soul loveth, I held him, and would not let him goe, untill I had brought him into my mothers House, and into the chamber of her that conceived me, I charge ye O ye Daughters of Jerusalem &c.

1. Shee tells you how shee came to him; she found him: What ways and by what meanes, is not expressed. It often so falls out in our Communion with Christ; when private and publique meanes faile, and the soule hath nothing left but waiting silently & walking humbly, Christ appears, that his so doing may be evidently of Grace. Let us not at any time give over in this condition. When all ways are past, the summer and harvest are gone without reliefe, when neither bed nor watchmen can assist; let us waite a litle, and we shall see the salvation of God. Christ honours his immediate absolute astringes sometimes; though ordinarily he crowns his ordinances. Christ often manifests himselfe immediately, and out of Ordinances, to them that wayle for him in them. That he will do so to them that despise them, I know not. Though he will meet men unexpectedly in his way; yet he will not meet them at all out of it. Let us waite as he hath appointed; let him appear as he pleaseth. How she deales with him when found; is nextly declared. Shee held him, and would not let him goe, &c. They are all expressions of the greatest Joy and delight imaginable. The soule, having at length come once more to an enjoyment of sweet Communion with Christ, the soule lays fast hold on him by faith, (*ἡσυχία*, to hold fast is an act of faith) refuses to part with him any more in vehemency of love; tries to keep him in ordinances, in the house of its mother, the Church of God, and so uses all meanes for the confirming of the mutuall love between Christ and her: All the expressions all the allusions used, evidencing delight to the utmost capacity of the soule. Should I pursue all the Instances and Testimonies that are given hereunto in that one booke of the Song of Solomon, I must enter upon an exposition of the greatest part of it, which is not my present businesse. Let the hearts of the Saints that are acquainted with these things; be allowed to make the close. What is it they long for? they rejoyce in? What is it that satisfies them to the utmost, and gives sweet complacency to their spirits in every condition? what is it whose loss they feare, whose absence they cannot beare?

beare? is it not this their beloved, and He alone?

This also they further manifest by their delight in every thing that peculiarly belongs to Christ, as his, in this world. This is an Evidence of delight, when for his sake whom we delight in, we also delight in every thing that belongs to him. Christs great interest in this world, lyes in his people, and his Ordinances; his household, and their provision: now in both these, doe the Saints exceedingly delight for his sake. Take an instance in both kinds in one man viz. David Psal. 16. 3. in the Saints and the excellent, or the noble of the Earth, is all my delight; my delight in them. Christ saies of his Church, that she is Hephzibah. Isa. 62. my delight in her: here says David of the same, Hephzibah my delight in them. As Christ delights in his Saints, so doe they in one another on his account. Here says David is all my delight. Whatever contentment he tooke in any other persons, it was nothing in comparison of the delight he tooke in them. Hence mention is made, of laying down our lives for the Brethren, or any common cause wherein the interest of the Community of the Brethren does lye.

2. For the ordinances, consider the same person; Ps. 43. and 84. and 48. are such plentiful Testimonies throughout; as we need no farther enquiring; nor shall I goe forth to a new discourse on this particular.

And this is the first naturall consequentiall Act of Coniungell. Affections in this Communion between Christ and Believers. He delights in them and they delight in him; He delights in their prosperity, hath pleasure in it; They delight in his honour and glory, and in his presence with them: for his sake they delight in his servants; (though by the world contemned) as the most excellent in the world; and in his ordinances, as the wisdom of God, which are foolishness to the world.

## CHAP. V.

Other consequential affections; 1. On the part of Christ. He values his Saints. Evidences of that valuation 1. his Incarnation. 2. Examination. 2 Cor. 8. 9. Phil. 2. 6, 7. 3. Obedience as a Servant. 4. In his death, his valuation of them in comparison of others. Better estimation of Christ. 1. They value him above all other things and persons. 2. Above their own lives. 3. All Spirituall Excellency: The summe of all on the part of Christ. The summe on the part of Believers. The third Conjugall Affection on the part of Christ, Pity or Compassion, wherein manifested. Suffering and Supply, fruits of Compassion. Severall ways whereby Christ relieves the Saints under temptations. His Compassion in their afflictions. Chastity the third Conjugall affection in the Saints. The fourth on the part of Christ, Bounty: on the part of the Saints, Duty.

**C**H R I S T values his Saints, values Believers. Which is the second branch of that conjugall affection he beares towards them, having taken them into the Relation whereof we speake. I shall not need to insist long on the demonstration hereof. Heaven and earth are full of evidences of it. Some few considerations will give life to the Assertion. Consider them then

1. Absolutely. 2. In respect of others: and you will see what a valuation he puts upon them.

1. All that ever he did or doth, all that ever he underwent, or suffered as Mediatour, was for their sakes. Now these things were so great, and grievous that had he not esteemed them above all that can be expressed, he had never engaged to their performance, & undergoing. Take a few instances.

1. For their sakes was he made a flesh; manifested in the flesh Heb. 2. 14. Whereas therefore the Children pertooke of flesh and blood, even he in like manner pertook of the same: & the Height of this valuation of them the Apostle aggravates verse 16. Verily he took not on him the nature of Angels, but he took on him the seed of Abraham, he had no such esteem of Angels. Whether you take *ἐνανθρώπησας* properly to take, or to take hold of, as our translators, and so supply the word nature, and referre the whole unto Christs Incarnation,

2. John 1. 14.  
& Tim. 3. 16.

arnation, who therein tooke our nature on him and not the nature of Angels: Or for ἀναμάρτους, to helpe, he did not helpe nor succour fallen Angels; but he did helpe and <sup>b</sup> succour the seed of Abraham, and so consider it as the fruite of Christs Incarnation, it is all one as to our present businesse; His preferring the seed of Abraham before Angels, his valuing them above the other is plainly expressed. And observe that he came to helpe the seed of Abraham, that is Believers; his esteem and valuation is of them only.

<sup>b</sup> Vid. Vind. Evan. cap. 13 §. 55.

<sup>c</sup> Rom. 4. 17. Gal. 3. 7.

2. For their sakes he was so made flesh, as that there was an emptying, and ~~deinanition~~ annihilation of himselfe, and an eclipsing of his glory, and a becoming poore for them 2 Cor. 8. 9. Ye know the Grace of our Lord Jesus Christ, that being rich, for us he became poore. Being rich in Eternal Glory with his father: John 17. 5. He became poore, for Believers. The same person that was rich, was also poore. That the riches here meant can be none but those of the Deity, is evident by its opposition to the poverty which as man he undertooke. This is also more fully expressed Phil. 2. 6, 7. Who being in the forme of God, counted it no robbery to be equall to God, but he emptied himselfe, taking the forme of a servant, and being made in the fashion of a man, and found in forme as a man, &c. That the forme of God is here the Essence of the Deity, sundry things inevitably evince. As

§. 32

1. That he was therein <sup>d</sup> equall to God, that is his Father. Now nothing but God, is equall to God, not <sup>e</sup> Christ as he is Mediator in his greatest Glory: nothing but that which is infinite, is equall to that which is infinite.

§. 4.  
<sup>d</sup> See Vind. Evan. cap. 13 §. 6, 7, 8.  
<sup>e</sup> Joh. 14. 28.

2. The forme of God is opposed to the forme of a Servant, and that forme of a Servant, is called the fashion of a man, v. 8. that fashion wherein he was found when he gave himselfe to death. wherein as a man he poured out his blood and dyed: μετὰ δὲ αὐτῶν, (he took the forme of a servant) is expounded in the next words ἐν ομοιωματι ἀνθρώπου ἡυβήθη: an expression used to set out his Incarnation. Rom. 8. 3. God sent him ἐν ομοιωματι αἰματός ἀναγίας, in taking true flesh, he was in the likeness of sinfull flesh. Now in thus doing, it is said ταῦτα ἔκρυψε, he humbled, emptied himselfe, made himselfe of no reputation. In the very taking of flesh, there was a condescension, a debasing of the person of the Son of God: It could not be without it. If God humbled himselfe

selfe to behold the things that are in Heaven & Earth, Psal. 113. 6. then certainly it was an inconceivable condescension and abasement not only to behold, but take upon him, into personall union, our nature with himselfe. And though nothing could possibly be taken off from the essentiall Glory of the Deity, yet that Person appearing in the fashion of a man, and forme of a servant, the Glory of it as to the manifestation was eclipsed; and he appeared quite another thing, then what indeed he was, and had been from Eternity. Hence he prays, that his Father would Glorify him, with the glory he had with him before the world was Joh. 17. 3. as to the manifestation of it. And so though the divine nature was not abased, the person was.

Fla. 53. 1.

6. 5.

Fla. 42. 1. 19.  
Joh. 14. 51.

Math. 3. 15.

Heb. 10. 7, 8.

6. 6.

Hebr. 2.  
N. 14, 15.

Gal. 3. 13.  
2 Cor. 5. 21.

Psal. 22. 1.  
Mar. 26. 39.

3. For their sakes he so humbled and empyed himselfe in taking flesh, as to become therein a servant, in the eyes of the world of no esteem nor account, and a true and real servants unto the Father; for their sakes he humbled himselfe and became obedient. All that he did and suffered in his life, comes under this consideration. All which may be referred to these three heads (1.) Fulfilling all righteousness. (2.) Enduring all manner of persecutions and hardships, (3.) Doing all manner of good to men. He tooke on him for their sakes a life, and course pointed to Heb. 5. 7, 8. A life of prayers, tears, fears, obedience, suffering, and all this with cheerefullnesse and delight, calling his employment his meate and drinke, and still professing that the law of this obedience was in his heart that he was content to doe this will of God. He that will sorely Revenge the least opposition that is or shall be made to him by others, was content to undergoe any thing all things for believers.

4. He stays not here, but for the consummation of all that went before: for their sakes he becomes obedient to death, the death of the Crosse, so he professeth to his Father Joh. 17. 19. For their sakes I sanctify my selfe; I dedicate my life as an Offering, as a Sacrifice to be killed & slain. This was his aime in all the former, that he might dye. He was borne & lived that he might dye. He valued them above his life. And if we might stay to consider a little what was in this death, that he underwent for them, we should perceive what a price indeed he put upon them. The curse of the Law was in it, the wrath of God was in it, the losse of Gods presence was in it: It was a fearefull cup, that he tasted of, & drank of, that

that they might never tast of it. A man would not for tenne thousand worlds be willing to undergoe, that which Christ underwent for us in that one thing of *desertion* from God, were it attended with no more distresse, but what a meer Creature might possibly emerge from under. And what thoughts we should have of this, himselfe tells us, Joh. 15. 13. *Greater love hath none then this, that one lay down his life for his friends.* It is impossible there should be any greater demonstration or evidence of love then this; what can any one doe more? And yet he tells us in another place, that it hath another aggravation and heightning Rom. 5. 8. *God commendeth his love to us in that whilst we were yet sinners Christ dyed for us.* When he did this for us we were sinners, and enemies whom he might justly have destroyed. What can more be done? to dye for us when we were sinners? such a death, in such a manner, with such attendances of wrath and curse; a death accompanied with the worst that God had ever threatned to sinners, argues as high a valuation of us, as the heart of Christ himselfe was capable of.

For one to part with his *Glory*, his *Riches*, his *Ease*, his *Life*, his *Love* from God, to undergoe *losse*, *shame*, *wrath*, *curse*, *death* for another, is an evidence of a deare valuation, and that it was all on this account we are informed, Heb. 12. 2. Certainly Christ had a deare esteem of them, that rather than they should perishe that they should not be his, and be made partakers of his *Glory*; he would part with all he had for their sakes, Ephes. 5. v. 25, 26.

There would be no end should I goe through all the instances of Christ's valuation of Believers in all their deliverances, Afflictions, in all conditions of sinning & suffering, what he hath done, what he doth in his Intercession, what he delivers them from, what he procures for them; all telling out this one thing, they are the apple of his eye, his Jewell, his Diadem, his Crowne.

2. In comparison of others. All the world is nothing to him in Comparison of them. They are his Garden, the rest of the world a *Wilderneffe*. Cant. 4. 12. *A Garden inclosed is my Sister my Spouse, a Spring shut up, a Fountaine sealed.* They are his inheritance, the rest, his enemies of no regard with him. So Isa. 43. 3, 4. *I am the Lord thy God, the holy one of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee; since thou wast a precious in*

6. 17.

Amorem  
istum non  
esse vulgarem  
ostendit,  
dum nos pre-  
tiosos esse  
dicit. Calv.  
in loc.



my sight, thou hast been honourable and I have loved thee, therefore will I give men for thee, and people for thy life. The reason of this dealing of Christ with his Church in parting with all others for them, is because he loves her, she is precious and honourable in his sight, thence he puts this great esteem upon her. Indeed he disposeth of all Nations and their interest according as is for the good of Believers, *Amos 9. 9.* in all the sittings of the nations, the eye of God is upon the house of Israel, not a graine of them shall perish. Looke to Heaven, *Angells are appointed to minister for them Heb. 1. 14.* Look into the world; the Nations in Generall are either blessed for their sakes, or destroyed on their account; preserved to try them, or rejected for their cruelty towards them: and will receive from Christ their *small* doome according to their deportment towards these despised ones: on this account are the pillars of the Earth borne up, and patience is exercised towards the perishing world. In a word there is not the meanest, the weakest, the poorest Believer on the earth but Christ prizeth him more then all the world besides; were our hearts filled much with thoughts hereof, it would tend much to our consolation.

6. 8.

2. To answer this, Believers also value Jesus Christ, they have an esteem of him above all the world, and all things in the world: You have been in part acquainted with this before, in the account that was given of their delight in him, and enquiry after him: They say of him in their hearts continually as David, *Whom have I in Heaven but thee, and whom in Earth that I desire besides thee. Psal. 73. 25.* Neither Heaven nor Earth will yeild them an object any way comparable to him, that they can delight in.

6. 9.

Luther.

1. They value him above all other things and persons, *Mallem (said one) regere cum Christo, quam regnare cum Cesare. Pulchra terra, pulchrum cælum, sed pulcherrimus dominus Jesus.* Christ and a dungeon, Christ and a crosse is infinitely sweeter then a Crown, a Scepter without him to their soules. So was it with Moses, *Heb. 11. 26.* He esteemed the reproach of Christ greater riches then the Treasures of Egypt. The reproach of Christ, is the worst consequent that the wickednesse of the world or malice of Satan can bring upon the followers of him. The treasures of Egypt were in those days the greatest in the world. Moses despised the very best of the

world

world, for the worst of the Crosse of Christ. Indeed himselfe hath told believers, that if they love any thing better then him, Father or Mother, they are not worthy of him. A despising of all things for Christ, is the very first lesson of the Gospell. Give away all, take up the crosse and follow me, was the way whereby he try'd his Disciples of old, and if there be not the same minde and heart in us, we are none of his.

2. They value him above their lives. Act. 20. 24. My life is not deare that I may perfect my course with joy, and the ministry I have received of the Lord Jesus. Let life and all goe, so that I may serve him, and when all is done, enjoy him, and be made like *μακάριστος* to him. It is known what is reported of *Ignatius* when he *ήλθαι*, *ήδεν* was lead to Martyrdom, let what will said he come upon me only so I *τήσω* τῷ may obtaine Jesus Christ. Hence they of old rejoyced when *δραμάτων* : whipped, scourged, put to shame for his sake, Act. 5. 41. Heb. 11. *ἐπιθυμῶ*, *ἵνα* all is welcome that comes from him, or for him. The lives they *τίς* *Ἰησοῦ* have to live, the death they have to dye, is little, is light upon *Χεῖρον* *ἔνθα*, the thoughts of him, who is the stay of their lives and the end *Πύρ*, *συνεχὲς*, of their death. Wereit not for the refreshment which daily *ὁπλὰ*, *νύγ* they receive by thoughts of him, they could not live; their lives *κλαῖσι* *ὀδύ* would be a burden to them, and the thoughts of enjoyment of *ον* *ἔ* *τῶν* him make them cry with Paul, Oh that we were dissolved: The *κτελῶν* *διασ* stories of the Martyrs of old, and of late, the sufferers in giving *πασμὶ*, *ἔ* witnesse to him, under the Dragon, and under the false Prophet, *παντὸς* *τῷ* the neglect of life in women and Children on his account, *σώματι* *κατα* contempt of torments whilst his name sweetned all, have rendered this truth cleare to Men and Angells.

3. They value him above all spirituall Excellency and all *οὐ* *διαβάλλει* *ἐν* their righteousness whatever Phil. 3. 7, 8. Those things which were *ἡμῶν* *ἡδυνον* advantage to me, I esteemed losse for Christ. Yea also I account all things *ἵνα* *Ἰησοῦν* to be losse for the excellency of the knowledge of Christ Jesus my Lord; for *Χεῖρον* *ἀπο* whose sake I have lost all things, and doe esteem them common that I may *ἀνδρῶν* *ἀπο* goine Christ, and be found in him. having recounted the Excellency *Ἰησοῦ*, which he had, and the privileges which he enjoyed in his *Ἰουδαίῳ*, which were all of a spirituall nature, and a participation wherein, made the rest of his country men despise all the world, and looke upon themselves as the only acceptable persons with God, resting on them for righteousness; the Apostle tells us what is his esteem of them in Comparison of the

Lord Iesus, they are losse and dung, things that for his sake, he had really suffered the losse of; that is, whereas he had for many yeares been a Zealot of (the Law, seeking after righteousness as it were by the workes of it, Rom. 9. 31. instantly serving God day and night to obtaine the promise Act. 26. 7. living in all good conscience from his youth, Act. 22. all the while very zealous for God and his institutions, now willingly casts away all these things, lookes upon them as losse and dung, and could not only be contented to be without them, but as for that end for which he sought after them, he *abhorred* them all. When men have been strongly convinced of their duty, and have laboured many yeares to keep a \*good Conscience, have *prayed, and heard,* and done good, and denied themselves, and been \*zealous for God, and laboured with all their might to *please him,* and so at length to come to enjoy him: they had rather *part* with all the world, life and all, then with this they *have wrought.* You know how unwilling we are to part with any thing we have laboured, and beaten our heads about? How much more when the things are so excellent, as our duty to God, blamelesse of conversation, hope of Heaven & the like which we have beaten our hearts about. But now when once Christ appears to the Soule, when he is known in his Excellency, all these things as without him, have their paint washed of, their beauty fades, their desireableness vanisheth, and the soule is not only contented to part with them all, but puts them away as a *defiled thing;* and crys, in the Lord Iesus only is my \*Righteousnesse and Glory. Prov. 3. 13, 14, 15. among innumerable Testimonies may be admitted to give witness hereunto, *Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandize of it, is better then the Merchandize of silver, and the gaine thereof then fine Gold; she is more precious then rubies and all the things that thou canst desire, are not to be compared to her. It is of Iesus Christ, the wisdom of God, the Eternall wisdom of the Father that the Holy Ghost speaks, as is evident from the description which is given hereof chap. 8. He and his ways are better then silver and gold, rubies, and all desirable things. As in the Gospell he likens himselfe to the *pearle in the field,* which when the Merchant man finds, he sells all that he hath to purchase. All goes for Christ, all righteousness without him, all ways of Religion, all goes for that.*

\* Act. 23. 1.  
\* Rom. 10.  
\* 1. 3. 4.  
\* Act. 25. 7.  
\* Joh. 9. 40.  
Rom. 9. 30.  
3. 1.

1st 45. 24.

6 Math. 13.  
45. 46.  
6 Principium  
enimque  
omnium re-  
rum pretii,  
margaritæ  
venit: Plin.

that one *pearle*. The *Glory* of his Deity, the *Excellency* of his person, his all-conquering desireableness, *ineffable* Love, wonderfull undertaking, unspeakable Condescension; effectuall Mediation, compleat Righteousnesse, lye in their eys, ravish their hearts, fill their Affections, and possesse their soules. And this is the second mutuall conjugall affection between Christ and Believers, all which on the part of Christ, may be referred unto two heads.

1. All that he parted withall, all that he did, all that he suffer'd, all that he doth as Mediator, he parted withall, did, suffer'd, doth, on the account of his Love to, and esteem of Believers. He parted with the greatest *Glory*, he underwent the greatest *miserie*, he doth the greatest *workes* that ever were because he loves his spouse; because he values Believers. What can more, what can farther be spoken? how little is the depth of that which is spoken faibmed? how unable are we to looke into the misterious recesses of it? He so loves, so values his Saints, as that having from Eternity undertaken to bring them to God, he rejoyces his soule in the thoughts of it; and pursues his designe through Heaven and Hell, life and death, by suffering and doing, in misery and with power, and ceaseth not untill he bring it to perfection. For

2. He doth so value them, as that he will not loose any of them to Eternity, though all the world should combine to take them out of his hand. When in the days of his flesh he foresaw what Opposition, what Danger, what Rocks, they should meet with all, he cryed out *Holy Father keep them*, Joh. 17. 11. let not one of them be lost; and tels us plainly Joh. 10. 28. *that no man shall take his sheep out of his hand*. And because he was then in the forme of a servant, & it might be supposed that he might not be able to hold them, he tels them true: as to his present condition of carrying on the work of mediation, his Father was greater then he, & therefore to him he committed them, & none should take them out of his Fathers hands. Joh. 10. 29. & whereas the World, afflictions, & persecutions which are without may be conquered, & yet no security given; but that sin from within, by the assistance of Satan may prevaile against them to their ruine; as he hath provided against Sathan in his promise, that the gates of hell shall not prevaile against him, so he hath taken care that sinne

§. 111.

c Gal. 2. 20.  
1 Joh. 3. 2.  
Revel. 1. 5, 6.  
Eph 5. 25, 26.  
Heb. 10. 9, 10.

§. 112.

d Joh. 14. 28.

it self shall not destroy them. Herein indeed is the depth of his Love to be contemplated: that whereas his holy soule hate, every sin, it is a burden, an Abomination, a new wound to him, and his poor spouse is sinfull, Believers are full of sinnes, failings, and infirmities; he hides all, covers 'all, beares with all, rather then he will loose them; by his power preserving them from such sinnes as a Remedy is not provided for in the Covenant of Grace. Oh the world of sinfull follies, that our deare Lord Jesus beares withall on this account? are not our own soules astonished with the thoughts of it? Infinite patience, Infinite forbearance, Infinite love, Infinite Grace, Infinite Mercy are all set on worke for this end, to answer this his Valuation of us.

§. 13.

e Math. 13.  
v. 45, 46.  
Phil. 3. 8.

2. On our part it may also be referred to two heads.

1. That upon the discovery of him to our soules, they rejoyce to <sup>c</sup> part with all things wherein they have delighted, or reposed their confidence for him, and his sake, that they may enjoy him. Sin and lust, pleasure and profit, Righteousnesse and duty in their severall conditions, all shall goe so they may have Christ.

f Mat. 10. 37.

2. That they are willing to part with all things rather then with Him, when they doe enjoy him. To think of parting with Peace, Health, Liberty, Relations, Wives, Children, it is offensive, heavy and grievous to the best of the Saints. But their soules cannot beare the thoughts of parting with Jesus Christ. Such a thought is cruell as the grave. The worst thoughts that in any feare is in desertions that they have of Hell, is that they shall not enjoy Jesus Christ. So they may enjoy him, here, hereafter, be like him, be ever with him, stand in his presence; they can part with all things freely, cheerefully, be they never soe beautifull in reference to this life, or that which is to come.

g Cant. 8. 6.  
b καὶ ὅτι  
μοι τὸν ἐν  
ᾧ κατέσθην  
ὡς βαρύνω  
ἐν ᾧ ἦν.  
Basil

§. 14.

h Fator in  
hram nobis  
esse corporis  
nostri charitatem: Senec. Epist. 14. Genet animantium omni a natura tributum ut se  
vitam corpusq; tueatur. Cicer. Off. 1.

3. The third conjugall Affection on the part of Christ is pity and compassion. As a man nourisheth and cherisheth his own flesh, so doth the Lord his Church Ephes. 5. 29. Christ hath a fellow feeling with his Saints in all their troubles as a man hath with his own flesh. This Act of the conjugall love of Christ, relates to

the

the many trialls and pressures of *Afflictions* that his *Saints* meet withall here below. He doth not deale with Believers as the *Samaritans* with the *Jewes*; that fawned on them in their prosperity, but despised them in their trouble. He is as a tender & Father, who though perhaps he love all his children alike, yet he will take most paines with, and give most of his presence unto one that is sick and weak, though therein and thereby, he may be made most forward, and as it should seem hardest to be borne with. And which is more then the pitty of any Father can extend to, he himselfe suffers with them, and takes share in all their troubles.

Now all the sufferings of the *Saints* in this world, wherein their Head and Husband exerciseth pity, tendernesse, care, and compassion towards them are of two sorts, or may be referred to two heads. 1. *Temptations*. 2. *Afflictions*.

1. *Temptations*, (under which head, I comprize sinne also, whereto they tend) as in, from, and by their owne *Infirmities*, as also from their *Adversaries* without. The frame of the heart of Christ, and his deportment towards them in this condition you have Heb. 4. 15. *We have not an high Priest which cannot be touched with our infirmities*. We have not such an one, as cannot. The two negotiations doe vehemently affirme, that we have such an high Priest as can be, or is touched; the word, *touched*, comes exceedingly short, of expressing the originall word; It is *ὁμιῶν*.

*ὁμιῶν* to suffer together. We have saith the *Apostle* such an high priest as can, and consequently doth suffer with us, endure our *infirmities*. And in what respect he suffers with us, in regard of our *infirmities*, or hath a fellowfeeling with us in them, he declares in the next words, for he was tempted like unto us v. 16. It is as our *infirmities*, our *Temptations*, spirituall weaknesse; therein, in particular hath he a compassionate *Sympathy* and fellowfeeling with us. Whatever be our *infirmities* so far as they are our *temptations*, he doth suffer with us, under them & compassionates us. Hence at the last day he saith I was hungry &c. There are

res scrutari, nec utile nec tutum existimo. *Bez. in loc.* m Rom. 8. 26. 1 Cor. 11. 32. a Cor. 11. 30, chap. 12. 9, 10. Gal. 4. 13. n Math. 23. 34.

§. 15.

Hoc quidem certum est; hoc vocabulo, summum illud consensum membrorum & capitis, significari, de quo noties Paulus dixerit. Deinde ut cum de Deo loquitur, ita, etiam de Christo glorioso discrent scriptura, ad nostrum caput se demittit. Gloriosum autem ad dextram patris Christum sedere creditur; ubi dicitur nostris malis affici, quod sibi facturum ducit quicquid nobis sit injuriæ: aliores speculationes

(two



two wayes of exprelling a fellow feeling and suffering with another.

¶ 16.

1. *Per benevolam condolentiam*; a friendly grieving.
2. *Per gratiosam opitulationem*; a gracious supply: both are eminent in Christ.

Act. 9. 4.  
dca. 63. 9.

1. He ° grieves and labours with us; Zech. 1. 12. *The Angell of the Lord answered and said, Oh Lord of Hosts, how long wilt thou not have mercy on Jerusalem.* He speaks as one intimately affected with the state and condition of poor *Jerusalem*, and therefore he hath bid all the world take notice, that what is done to them is done to him chap. 2. v. 8, 9. *Yea to the p apple of his eye.*

Deu. 32. 10.  
Pal. 17. 8.

2. In the second he abounds Isa. 40. 11. *He shall feed his flock like a Shepherd, he shall gather the Lambes with his arme, and carry them in his bosome, and gently lead them that are with young.* Yea we have both here together, tender compassionatenesse, & Assistance.

¶ — En ipse capellas pronus æger ago; hanc etiam vix Tyre duco &c. *Virg.*  
¶ Quod frequenter in scriptura. Pastoris nomen Deus usurpat, personamq; induit, non vulgare est trahi in nos amoris signum; nam quum humilis & abjecta sit loquendi forma, singulariter erga nos affectus sit oportet, qui se nostri causa iram demittere non gravatur: mirum itaque nisi tam blanda & familiaris imitatio ad eum nos alliciat: *Culvin in Pal. 23. v. 1.*

¶ Heb. 13. 20. 4 Pet. 2. 25.  
chap. 3. 4. Pal. 23. 1.  
Zach. 13. 7. Isa. 44. 28.  
Ezek. 34. 13. John 10.  
v. 11, 12, 16. 1 Gen. 33. 13.

The whole frame wherein he is here described, is a frame of the greatest & tenderneffe, compassion, condescension that can be imagined. His people are set forth under many infirmities; some are *Lambes*, some great with young; some very tender, some burdened with temptations nothing in any of them all strong or comely. To them all Christ is a *Shepherd*, that feeds his own sheep, and drives them out to pleasant pasture; where if he sees a poor weak *Lambe* doth not thrust it on, but takes him into his bosome, where he both easeh and refresheth him. He leads them gently and tenderly. As did *Jacob* them that were burdened with young: so doth our dear Lord *Iesus* with his flock in the severall ways and paths wherein he leads them. When he sees a poore soul weak, tender, basting, ready to sink and perishe, he takes him into his armes by some gracious promise administered to him, carry him, beares him up when he is not able to goe one step forward. Hence is his great quarrell with those Shepherds Ezek. 34. 4. *Wee be to you Shepherds; the diseased have ye not strengihned, neither have ye healed that was sick, neither have ye bound up that which was broken, neither have ye brought againe*

gaine that which was driven away, neither have ye sought that which was lost. This is that which our carefull, tender husband would have done.

So mention being made of his *compassionatenesse* and fellow-suffering with us; Heb. 4. 15. it is added v. 16. that he administers, *και ος εστις δια της βοηθειας, seasonable Grace*, Grace for help in a time of need. This is an evidence of compassion when like the Samaritan we afford *seasonable helpe*. To lament our troubles, or miseries without affording helpe, is to no purpose. Now this Christ doth, he gives *βοηθειας* *seasonable helpe*. Helpe being a thing that regards want, is alwayes Excellent: but its coming in *season*, puts a crown upon it. A pardon to a malefactor when he is ready to be executed, is sweet and welcome. Such is the Assistance given by Christ. All his Saints may take this as a sure-Rule, both in their *Temptations* and *Afflictions*; when they can want them; they shall not want reliefe; and when they can beare no longer, they shall be relieved, 1 Cor. 10. 13.

So it is said *Emphatically* of him; Heb. 2. 13. *In that he himself hath suffered, being tempted, he is able to succour them that are tempted.* It is true, there is something in all our temptations more then was in the temptation of Christ. There is something in our selves to take part with every temptation; & there is enough in our selves to tempt us, though nothing else should appeare against us. With Christ it was not so, Joh. 14. 30. but *this is so far from taking off his compassion towards us, that on all accounts whatever it doth increase it; for if he will give us succour because we are tempted, the fierer our temptations are, the more ready will he be to succour us.* Take some instances, of Christs giving *βοηθειας* *seasonable helpe* in, and under *Temptations* unto sin; now this he doth severall ways.

1. By keeping the soule, which is lyable to temptation and exposed to it, in a strong *habitual bent*, against that sin that he is obnoxious to the assaults of. So it was in the case of Joseph: Christ knew that Josephs great triall, and that whereon if he had been conquered he had been undone, would lye upon the hand of his *Mistresse* tempting him to *lewdnesse*; whereupon he kept his heart in a *steddy frame* against that sinne: as his Answer without the least deliberation argues Gen. 39. 9. In other things

1. Jam. 1. v. 14, 15.

§. 17.

wherein he was not so deeply concerned, Josephs heart was not so fortified by habituall grace; as it appears by his swearing by the \* life of Pharaoh. This is one way whereby Christ gives *substantial* helps to his, in tenderesse and compassion. The Saints in the course of their lives, by the *Company, Society, businesse* they are cast upon, are liable and exposed to *Temptations*, great and violent; some in one kind some in another. Herein is Christ exceedingly kind and tender to them in fortifying their hearts with abundance of Grace, as to that sinne unto temptations whertunto they are most exposed; When perhaps in other things they are very weak and are often surprized.

§. 18:

2. Christ sometimes, by some strong impulse of actual grace recovers the soule from the very borders of Sin. So it was in the case of David, 1 Sam. 24. 4, 5, 6. He was almost gone as he speaks himselfe, his feet had well nigh *slip*. The temptation was at the door of prevalency when a mighty impulse of Grace recovers him. To shew his Saints what they are, their own weaknesse and infirmity, he sometimes suffers them to goe to the very edge and brow of the hill, and then causeth them to here a word behind them saying this is the right way walk in it, and that with power and efficacy, and so recovers them to himselfe.

3. By taking away the Temptation it selfe, when it grows so strong and violent that the poor soule knows not what to doe. This is called *delivering the Godly out of temptation* 2 Pet. 2. 9. As a man is pluckt out of the snare, and the snare left behind to hold another. This have I known to be the case of many in sundry perplexing Temptations. When they have been quite weary, have tryed all meanes of helpe and assistance, and have not been able to come to a comfortable issue, on a suddaine, unexpectedly the Lord Christ in his tenderesse and compassion, rebukes Satan, that they heare not one word more of him as to their temptation. Christ comes in, in the storme and saith *peace*, be still.

4. By giving in fresh supplies of Grace, according as Temptations doe grow or increase. So was it in the case of Paul, 2 Cor. 12. 9. My Grace is sufficient for thee. The Temptation whatever it were, grew high; Paul was earnest for it's removal; and receives only this Answer of the sufficiency of the grace of God, for his support.

ment, notwithstanding all the growth and increase of the temptation.

5. By giving them *wisdom*, to make a right, holy, and spiritual improvement of all temptations. *James* bids us count it all joy when we fall into manyfold Temptations *Ja. 1. 2.* which could not be done, were there not an holy & Spiritual use to be made of them, which also himselfe manifests in the words following. There are manifold uses of Temptations, which experienced *Christians* with assistance suitable from *Christ*, may make of them. This is not the least that by them we are brought to know our selves. So *Hezekiah* was left, to be try'd to know what was in him. By temptation, some *besome*, hidden corruption is oftentimes discovered that the soul knew not of before. As it was with *Hazael* in respect of enormous crimes; so in lesser things with the Saints. They would never have believed there had been such *lasts* and *corruptions* in them as they have discovered upon their temptations. Yea divers having been tempted to one sin, have discovered another that they thought not of. As some being tempted to *pride*, or *worldlinesse*, or *loosenesse* of conversation, have been startled by it & lead to a discovery of a neglect of many duties, and much communion with God, which before they thought not of. And this is from the tender care of *Jesus Christ*, giving them in suitable helpe, without which no man can possibly make use of, or improve a Temptation. And this is a suitable helpe indeed, whereby a temptation which otherwise, or to other persons might be a deadly wound, proves the lancing of a fester'd sore, and the letting out of corruption that otherwise might have endangered the life it selfe. So *1 Pet. 1. 6.* If need be ye are in heaviness through manifold temptations.

*2 King. 8. 13.*

6. When the soul is at any time, more or lesse overcome by temptations *Christ* in his tenderness relieves it with mercy and pardon. So that his shall not sink utterly under their burden *1 Joh. 2. 1, 2.* By one more, or all of these ways doth the Lord *Jesus* manifest his con-jugal tenderness, and compassion towards his Saints, in & under their Temptations.

2. *Christ* is compassionate towards them in their Afflictions; in all their Afflictions he is Afflicted, *16. 63. 9.* yea it seems that all our afflictions (at least those of one sort, namely which consist in Persecutions) are his in the first place, ours only by participation,

*5. 19.*

\* *T*wo things evidently manifest this compassionatenesse in Christ. *Two things evidently manifest this compassionatenesse in Christ.* *His interceding with his Father for their reliefe, Zech 1. 12.* *Christ intercedeth on our behalfe not only in respect of our* *sinnes, but also our sufferings; and when the worke of our Affli-* *que passus* *gions is accomplished, we shall have the reliefe he intercedeth for.* *The Father always beares him:* *And we have not a deliuerance from* *trouble, a recovering of health, ease of paine, freedome from any* *evil that ever laid hold upon us, but it is given us, on the in-* *tercession of Iesus Christ.* *Believers are unacquainted with their* *own condition, if they looke upon their mercys as dispensed in* *a way of common providence. And this may indeed be a cause why* *we esteeme them no more, are no more thankfull for them, nor* *frailfull in the enjoyment of them; we see not how, by what* *means, nor on what account they are dispensed to us.* *The* *Generation of the people of God in the world are at this day* *alive, undrou'd, meerly on the account of the Intercession of the* *Lord Iesus. His Compassionatenesse hath been the fountaine of* *their deliuerances: Hence often times he rebukes their sufferings* *and Afflictions, that they shall not act to the utmost upon them,* *when they are under them. He is with them when they passe* *through fire and water. Isa. 43. 2, 3.*

\* Heb. 7. 25,

2. In that that he doth and will, in the winding up of the matter, so *ferely* revenge the quarrell of their sufferings upon their enemies. He avenges his *Elett* that cry unto him, yea he doth it speedily. The controversy of *Sion*, leads on the day of his vengeance, Isa. 34. 4. He looks upon them sometimes in *distresse* and considers what is the state of the world in reference to them *Zach. 1. 11.* *We have walked to and fro through the earth, and behold* *all the earth sineth still and is at rest; Say his Messengers to him,* *whom he sent to consider the world and its condition, during* *the affliction of his people. This commonly is the condition* *of the world in such a season, they are at rest and quiet, their* *hearts are abundantly satiated; they drinke wine in bowles, and* *send gifts one to another. Then Christ lookes to see who* *will come in for their succour. Isa. 59. 16, 17, and finding none* *engaging himselfe for their reliefe, by the destruction of their* *adversaries, himselfe undertakes it. Now this vengeance he ac-* *complishes two ways.*

Amos 6.

v. 3, 4, 5, 6.

Revel. 11. 10.

1. Temporally upon Persons, Kingdoms, Nations and Countries, A type whereof you have. *Ic.* 63. 1, 2, 3, 4, 5, 6. As he did it upon the old Roman world, *Revel.* 6. 16. and this also he doth two ways.

1. By calling out here and there an eminent opposer, and making him an example to all the world, so he dealt with *Pharaoh*; for this cause have I raised thee up: *Exod.* 9. 16. So he doth to this day, he lays his hand upon eminent Adversaries; fills one with fury, another with folly, blasts a third, and makes another wiser, or destroys them utterly and terribly. As a provoked Lyon, he lvs not down without his prey.

2. In generally, in the vials of his wrath which he will in these latter days pour out upon the Antichristian world, and all that partake with them in their thoughts of vengeance and persecution. He will miserably destroy them, and make such worke with them in the issue, that whosoever heares, both his eares shall ring.

3. In eternell vengeance will he plead with the adversaries of his Beloved. *Mat.* 25. 41, 42, 43, 44. 2 *Thess.* 1. 6. *Jud.* 15. It is hence evident, that Christ abounds in pity and Compassion towards his beloved. Instances might be multiplied, but these things are obvious and occur to the thoughts of all.

In answer to this, I place in the Saints, Chastity, unto Christ. In every state and condition. That this might be the state of the Church of Corinth, the Apostle made it his endeavour. 2 *Cor.* 11. 2, 3: I have espoused you to one husband, that I may present you as a chaste Virgin to Christ: And I feare least by any means as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. And so it is said of the followers of the Lamb, on mount Sion. *Revel.* 14. 4. These are they that are not defiled with women for they are Virgins: what defilement that was they were free from, shall be afterward declared.

Now there are three things wherein this Chastity consists.

1. The not taking any thing into their Affections and esteem for those ends and purposes for which they have received Jesus Christ. Here the Galatians failed in their conjugall Affection to Christ: they preserved not themselves Chast to him: They had received Christ for Life, and Justification and him on-



- Gal. 3. 1. ly; but being after a while overcome with *charmes*, or bewitched, they tooke into the same place with him the *righteousnesse* of the Law. How *Paul* deals with them hereupon is known; How forely, how *pathetically* doth he admonish them, how severely reprove them, how cleerly convince them of their madnesse and folly? This then is the first *chast Affection* Believers beare in their heart to Christ; having received him for their *Righteousnesse* and Salvation before God, for the *fountaine*, spring, and well-head of all their *supply's*, they will not now receive any other thing into his roome and in his stead. As to instance in one particular. We receive him for our *Acceptance* with God; all that here can stand in competition with him for our Affections, must be our own endeavours for a *Righteousnesse* to commend us to God. Now this must be either before we receive him, or after: for all dutys and endeavours of what sort soever for the pleasing of God before our receiving of Christ, you know what was the Apostles frame. Phil. 3. 8, 9, 10. all endeavours, all *advantages*, all *privileges* he rejects with *Indignation* as losse, with *Abomination* as dung; and winds up all his *aymes* and desires in Christ alone and his *Righteousnesse* for those ends and purposes. But the workes we doe after we have received Christ, are of another consideration. Indeed they are, *acceptable* to God; it pleaseth him that we should walke in them. But as to that end for which we receive Christ, of no other account: then the former, Eph. 3. 8, 9, 10. Even the workes we do after *believing*, those which we are *created* unto in Christ Jesus, those that God hath ordained that *believers* should walk in them, as *justification* and acceptance with God here called Salvation, are excluded. It will one day appeare that Christ abhors the janglings of men, about the place of their own *workes* and obedience, in the businesse of their acceptance with God. Nor will the Saints find any peace in *adulterous* thoughts of that kind. The *Chastity* we owe unto him, requires another frame. The necessity, *usefullnesse*, and Excellency of Gospell obedience shall be afterward declared. It is marvellous to see, how hurt it is to keep some Professors to any *saithfullnesse* with Christ in this thing. How many *disputes* have been mannaged, how many distinctions invented, how many shifts and evasions studied, to keep up *something* in some place or other, to some purpose

Perfice hoc  
precibus,  
pretio, ut ha-  
ream in par-  
te aliqua ran-  
dem &c.

purpose or other, that they may dally withall. Those that love him indeed, are otherwise minded.

Herein then of all things, doe the Saints endeavour to keep their Affections *thrust* and *loyall* to Jesus Christ. He is made unto them of God Righteousnesse, and they will *own* nothing els to that purpose: yea sometimes they know not whether they have any *interest* in him or no; he *absents* and *withdrawes* himselfe, they still continue *solitary* in a state of *widowhood*, refusing to be comforted, though many things offer themselves to that purpose, because he is not. When Christ is at any time *absent* from the *soul*, when it cannot see that it hath any interest in him, many lovers offer themselves to it, many *wie* it's Affections to get it to *rest* on this or that thing for *reliefe* and succour; but though it goe *mourning* never so long it *will* have nothing but Christ to *lean* upon. When ever the soule is in the *wildernesse*, in the saddest condition, there it will *stay* untill Christ come for to take it up; untill it can come forth *leaning* upon him, Cant. 2. 5. The many instances of this that the book of Canticles affords us, we have in part spoken of before.

This doth he who hath communion with Christ; he *watches* diligently over his *own* heart, that nothing creep into it's Affections to give it any *peace* or *establishment* before God, but Christ only. When ever that question is to be answered, wherewith shall I come before the Lord, and appeare before the high God? he doth not gather up, *this* or *that* I will doe, or *here* and *there* I will watch and *amend* my ways; but instantly he crys in the Lord Jesus, have I b Righteousnesse? all my desire is to be found in him, not having on my own Righteousnesse.

2. In cherishing that Spirit, that Holy Comforter which Christ sends to us; to abide with us in his *room*, and Read: He tells us that he sends him to that purpose Joh. 16. 7. he gives him to us, *Vicariam navare operam*, saith *Tertullian*, to abide with us for ever, for all those ends and purposes which he hath to *fulfill* towards us, and upon us. He gives him to dwell in us, to keepe us and preserve us blamelesse for himselfe; his name is in him, and with him; and it is upon his account that whatever is done to any of Christs, is done to him, because it is done to *them* in whom he is and dwells by his spirit. Now herein do the Saints preserve their conjugall affections entire to Christ, that they labour

p. 22.

p. 33.

6 Isa. 45. 24.  
Phil. 3. 9.  
Hab. 2. 1, 44

labour by all meanes not to grieve his Holy Spirit, which he hath sent in his stead to abide with them. This the Apostle puts them in minde of. Eph. 4. 30. *Grieve not the Holy Spirit.*

¶ 23.

There be two maine ends for which Christ sends his Spirit to Believers.

1. For their Sanctification. 2. For their Consolation: to which two all the particular acts of purging, teaching, amonishing, and the rest that are ascribed to him may be referr'd. So there be two way's whereby we may grieve him. 1. In respect of Sanctification. 2. In respect of Consolation.

¶ Theff. 5. 19.

1. In respect of Sanctification; He is the Spirit of Holiness, holy in himselfe, and the Author of Holiness in us, he workes it in us Tit. 3. 5. and he perswades us to it, by those motions of his which are not be quenched. Now this in the first place grieves the Spirit, when he is carrying on in us, and for us, a worke so infinitely for our Advantage, and without which we cannot see God, that we should run crosse to him in ways of unholinesse, pollution, and defilement. So the connexion of the words in the place before mentioned manifests Eph. 4. 28, 29, 30, 31. and thence doth Paul bottomed his powerfull and most effectuell perswasion unto holinesse, even from the abode and indwelling of this holy Spirit with us, 1 Cor. 3. 16, 17. indeed what can grieve a loving & tender friend more then to oppose him and slight him, when he is most intent about our good; and that a good of the greatest consequence to us? In this then Believers make it their businesse to keep their hearts loyal and their Affections chaste to Jesus Christ. They labour instantly not to grieve the Holy Spirit by loose and foolish, by careless and negligent walking, which he hath sent to dwell and abide with them. Therefore shall no anger, wrath, malice, envy dwell in their hearts, because they are contrary to the Holy meek spirit of Christ, which he hath given to dwell with them. They attend to his motions, make use of his assistance, improve his gifts, and nothing lyes more upon their Spirits then that they may walke worthy of the presence of this holy substance of the Lord Jesus Christ.

¶ 24.

2. As to Consolation; this is the second great end for which Christ gives and sends his Spirit to us, who from thence by the way of eminency is called the Comforter: to this end he seeks us, amonys us, establishes us, and gives us peace and joy: of all which

I shall

I shall afterwards speake at large. Now there be two ways, whereby he may be grieved as to this end of his mission, and our chastity to Iesus Christ thereby violated.

1. By placing our comforts & joys in other things, and not being filled with joy in the holy Ghost. When we make creatures or creature comforts, any thing whatever, but what we receive by the Spirit of Christ, to be our joy & our delight, we are false with Christ. So was it with Demas who loved the present world. When the ways of the Spirit of God are grievous and burdensome to us, when we say when will the Sabbath be past that we may exact all our labours? when our delight and refreshment lyes in earthly things, we are unsuitable to Christ. May not his Spirit say, why doe I still abide with these poore soules? I provide them joyes unspeakable and glorious, but they refuse them for perishing things; I provide them spirituall, eternall, abiding consolations, and it is all rejected for a thing of nought. This Christ cannot beare! wherefore Believers are exceeding carefull in this, not to place their joy and Consolation in any thing but what is administred by the Spirit. Their daily worke is to get their hearts crucified to the world and the things of it; and the world to their hearts, that they may not have living affections to dying things; they would faine look on the world as a crucified dead thing, that hath neither forme nor beauty; & if at any times they have been imangled with creatures' and inferiour contentments, and have lost their better joys, they cry out to Christ, O restore to us the joys of thy Spirit!

§. 25.

2 Tim. 4. 10.

2. He is grieved when through darkenesse, and unbelieve we will not, doe not receive those Consolations which he tenders to us, and which he is abundantly willing that we should receive; but of this I shall have occasion to speake afterward in handling our Communion with the Holy Ghost.

§. 26.

3. In his institutions or matter and manner of his worship, Christ marrying his Church to himselfe, taking it to that Relation, still expresseth the maine of their chaste & choyce Affections to him, to lye in their keeping his Institutions & his worship according to his appointment. The breach of this he calls Adultery every where, and whoredome; He is a jealous God, and he gives himselfe that title only in respect of his institutions. And the whole Apostacy of the Christian Church unto false worship is called c fornication,

§. 27.

c Revel. 17. 5.

and the Church that lead the others to false worship, the *Minister of Harlots*. On this account those *Believers* who really attend to Communion with Jesus Christ, do labour to keep their hearts close to him in his Ordinances, institutions and worship, and that two ways.

1. They will receive nothing, practice nothing, own nothing in his worship, but what is of his Appointment. They know that from the foundation of the world he never did allow, nor ever will, that in any thing the will of the creature should be the measure of his honour, or the principle of his worship, either as to matter or manner. It was a witty and true sense that one gave of the second Commandment; *Non imago, non simulachrum prohibetur; sed, non facies tibi*: It is a making to our selves, an inventing, a finding out ways of worship or means of honouring God, not by him appointed, that is so severely forbidden. Believers know what entertainment all will worship finds with God. *Who hath required these things at your hands? and, in vaine doe you worship me, teaching for doctrines the traditions of men*, is the best it meets with: I shall take leave to say what is upon my Heart, and what (the Lord assisting,) I shall willingly endeavour to make good against all the world; namely, that that principle, that the Church hath power to institute & appoint any thing, or ceremony belonging to the worship of God, either as to matter or to manner beyond the orderly observance of such circumstances as necessarily attend such ordinances as Christ himself hath instituted, lyes at the bottome of all the horrible superstition and idolatry, of all the confusion, blood, persecution and warres that have for so long a season spread themselves over the face of the Christian world; and that it is the designe of a great part of the Revelation, to make a discovery of this Truth. And I doubt not but that the great controversy which God hath had with this Nation for so many yeares, & which he hath pursued with so much Anger and Indignation, was upon this account! that contrary to that glorious light of the Gospel which shone among us, the wills and fancies of men, under the name of order, decency, and the Authority of the Church, (as *Chimeras* that none knew what it was, nor wherein the power of it did consist, nor in whome reside) were imposed on men, in the ways and worship of God. Neither was all that pretence of

*Glor*

Glory, beauty, comlinesse, and conformity, that then was pleaded, any thing more or lesse, then what God doth so describe in the Church of Israel, Ezek. 16. v. 29, and forwards. Hence was the Spirit of God in prayer derided, hence was the powerfull preaching of the Gospell despised, hence was the Sabbath decayed, hence was holinesse stigmatized and persecuted; to what end? that Jesus Christ might be deposed from the sole priviledge and power of Law-making in his Church; that the true husband might be thrust aside, and adulterers of his Spouse Embraced! that task-masters might be appointed in and over his house, which he never gave to his Church. Ephes. 4. 12. that a ceremonious pompous outward shew worship, drawne from Pagan, Judaicall and Antichristian observations might be introduc'd; of all which there is not one word, tittle or iota in the whole booke of God: This then they who hold Communion with Christ are carefull of; They will admit of nothing, practice nothing in the worship of God: private or publicke, but what they have his warrant for; unlesse it comes in his name, with thus saith the Lord Jesus, they will not heare an Angel from Heaven. They know the Apostles themselves were to teach the Saints only what Christ commanded them: Math. 28. 20. You know how many in this very nation in the days not long since passed, yea how many thousands left their native soyle, and went into a vast and howling wilderness in the utmost parts of the world, to keep their soules undefiled and chaste to their deare Lord Jesus, as to this of his worship and institutions.

2. They readily embrace, receive, and practise every thing that the Lord Christ hath appointed. They enquire diligently into his minde and will, that they may know it. They goe to him for directions, and begge of him to lead them in the way they have not known. The 119. Psalm may be a patterne for this. How doth the good holy soule breath after instruction in the ways and ordinances, the statutes and judgements of God? This I say they are tender in. Whatever is of Christ, they willingly submit unto, accept of and give up themselves to the constant practice hereof. What ever comes on any other account they refuse. §. 28.

4. Christ manifesteth and evidenceth his love to his Saints in a way of bounty, in that rich plentiful provision he makes for them. It hath pleased the Father that in him all fullnesse should dwell, God



1. 19. and that for this end, that of his fullnesse we might all receive Grace for Grace, Joh. 1. 16. I shall not insist upon the particulars of that provision which Christ makes for his Saints, with all those influences of the Spirit of life and grace that dayly they receive from him, that bread that he gives them to the full, the refreshment they have from him: I shall only observe this, that the Scripture affirms him to doe all things for them in an abundant manner, or to doe it richly in a way of bounty. Whatever he gives us, his grace to assist us, his presence to comfort us, he doth it abundantly. You have the Generall assertion of it Rom. 5. 20. *Where sin abounded, Grace did abound much more.* If grace abound much more in comparison of sin, it is abundant grace indeed, as will easily be granted by any that shall consider how sin hath abounded & doth in every soule. Hence he is said to be able, & we are bid to expect that he should doe for us exceeding abundantly above what we can aske or think Eph 3. 20. Is it pardoning mercy we receive of him? why he doth abundantly pardon, 1 Cor. 5. 7. he will multiply or add to pardon, he will add pardon to pardon, that grace & mercy shall abound above all our sins & iniquities. Is it the Spirit he gives us? he sheds him upon us richly or abundantly Tit. 3. 6. not only bidding us drink of the waters of life freely, but also bestowing him in such a plentiful measure that rivers of water shall flow from them that receive him, Joh. 7. 38, 39. that they shall never thirst any more who have drunk of him. Is it Grace that we receive of him? he gives that also in a way of bounty. We receive abundance of Grace Rom. 5. 17. he abounds towards us in all wisdom and Prudence, Ephes. 1. 18. Hence is that invitation Can. 5. 1. If in any thing then we are straitned, it is in our selves, Christ deals bountifully with us. Indeed the great sinne of believers is, that they make not use of Christ's Bounty as they ought to do; that we do not every day take of him mercy in Abundance. The oyle never ceaseth, till the vessels cease; supplies from Christ faile not but only when our faith failes in receiving them.

¶ 29.

4. Then our returne to Christ is in a way of duty; unto this two things are required.

1. That we follow after & practice Holinesse in the power of it, as it is obedience unto Iesus Christ; under this formality, as obedience to him. All Gospel-obedience is called, *whatsoever Christ commands us*, Mat. 28. 20. And saith he, Joh. 15. 14. *ye are my friends if you do what*

*I command you: and it is required of us that we live to him who dyed for us, 2 Cor. 5. 15. live to him in all holy obedience; live to him as our Lord and King. Not that I suppose there are peculiar precepts and a peculiar law of Jesus Christ, in the observance whereof we are justified, as the Socinians fancy: for surely the Gospell requires of us no more, but to love the Lord our God with all our hearts, and all our soules, which the Law also required: but that the Lord Jesus having brought us into a condition of acceptance with God, wherein our obedience is well pleasing to him, & we being to honour him as we honour the Father, that we have a respect & peculiar regard to him in all our Obedience so Tit. 2. 14. he hath purchased us unto himself: & thus Believers do in their obedience, they eye Jesus Christ*

1. As the Author of their Faith and Obedience for whose sake it is given to them to believe, Phil. 1. 29. and who by his Spirit works that obedience in them. So the Apostle Heb. 12. 1, 2: in the course of our obedience we still look to Jesus the Author of our Faith; Faith is here both the grace of Faith; and the fruit of it in obedience.

§. 30.

2. As He, in, for, and by whom we have acceptance with God in our obedience. They know, all their duties are weak, imperfect, not able to abide the presence of God; and therefore they look to Christ as he who beares the iniquity of their Holy things, who adds incense to their prayers, gathers out all the weeds of their duties, and makes them acceptable to God.

3. As one that hath renewed the commands of God unto them with mighty obligations unto obedience. So the Apostle 2 Cor. 5. 14, 15. the love of Christ constrains us, of which afterwards.

4. They consider him as God equall with his Father, to whom all honour and obedience is due, So Rev. 5. 14. But these things I have not long since opened in another treatise dealing about the Worship of Christ as Mediatour. This then the Saints doe in all their Obedience; they have a speciall regard to their deare Lord Jesus. He is on all these accounts and innumerable others continually in their thoughts: his love to them, his life for them, his death for them, all his kindnesse and mercys constrains them to live to him.

d Vindicia  
Evangel.  
chap. 13.

2. By labouring to abound in fruits of Holinesse; as he deals with us in a way of bounty, and deales out unto us abundantly, so he requires that we abound in all gratefull, obedientiall returns.

§. 31.

to

to him; so we are exhorted to be *always abounding in the works of the Lord* 1 Cor. 15. 58. This is that I intend; the Saints are not satisfied with that measure that at any time they have attained, but are still pressing that they may be more *dutifull*, more *fruitfull* to Christ.

¶ 32.

And this is a little *glympse*, of some of that *Communion* which we enjoy with Christ. It is but a little from him who hath the least Experience of it, of all the Saints of God: who yet hath found that in it, which is better then *ten thousand worlds*; who desires to spend the residus of the few and evill days of his pilgrimage, in pusuite hereof, in the contemplation of the *Excellency*, desireablenesse, Love and Grace of our deare Lord Iesus and in making returnes of obedience according to his will: To whose soule in the midst of the perplexities of this wretched world, and cursed rebellions of his own heart, this is the great reliefe, that he that shall come, will come, and will not tarry; The spirit and the Bride say come; and let him that readeth say come; even so come Lord Iesus,

CHAP.

CHAP. VI.

**¶** *Of Communion with Christ in purchased Grace: Purchased Grace considered in respect of its rise and fountaine. The first rise of it, in the Obedience of Christ: Obedience Properly ascribed to Christ: Two ways considered: what it was, and wherein it did consist. Of his Obedience to the Law in Generall: Of the Law of the Mediator: His habituall Righteousnesse how necessary, as also his obedience to the Law of the Mediatour. Of his actuall obedience or active Righteousnesse. All Christs obedience performed as he was mediator. His active obedience for us. This proved at large: Gal. 4. 4, 5. Rom. 5. 19. Phil. 3. 19. Zach. 3. 3, 4, 5. One Objection removed. Considerations of Christs active Righteousnesse closed. Of the Death of Christ, and its influence into our Acceptation with God: A price: Redemption what it is. A sacrifice: Attonement made thereby: A punishment: satisfaction thereby. The intercession of Christ: with its influence into our Acceptation with God.*

**O**UR proceſſe is now to Communion with Christ, in Purchased Grace: as it was before proposed. That we may know him, and the Power of his Resurrection and the Fellowship of his suffering, and be made conformable to his death: Phil. 3. 10.

By Purchased grace I understand all that Righteousnesse, and Grace which Christ hath procured, or wrought out for us, or doth by any meanes make us partakers of, or bestowes on us for our benefit, by any thing that he hath done, or suffered, or by any thing he continueth to doe as Mediatour.

1. *What this purchased Grace is, and wherein it doth consist.*
2. *How we hold Communion with Christ therein: are the things that now come under consideration.*

The first may be considered two ways.

1. In respect of the Rise and Fountaine of it.
2. Of its nature, or wherein it consisteth.
  1. It hath a threefold Rise, Spring, or Causality in Christ.
    1. The Obedience of his Life.
    2. The Suffering of his Death.
    3. His continued Intercession, All the Actions of Christ as Mediator.

*Mediatour*, leading to the Commnnication of *Grace* unto us ; may be either referred to these heads, or to some things that are *subservient* to them, or *consequents* of them.

¶ 2. For the nature of this *Grace* wherein we have *Communion* with Christ flowing from these heads and fountaines, it may be referred to these three.

1. *Grace* of *Justification* or acceptance with God, which makes a relative change in us, as a state and condition,

2. *Grace* of *Sanctification* or *Holinesse* before God, which makes a *reall* change in us, as to principle and operation.

3. *Grace* of *Priviledge*, which is *mixed*, as we shall shew, if I goe forth to the handling thereof.

¶ 3. Now that we have *Communion* with Christ in this purchased *Grace*, is evident on this single consideration; that there is almost nothing that Christ hath done, which is a spring of that *Grace* whereof we speake, but we are said to doe it with him. We are *Crucified* with him Gal. 2. 20. we are *dead* with him: 2 Tim. 2. 11. Col. 3. 3. and *buried* with him: Rom. 6. 4. Col. 2. 12. we are *quickned* together with him: Col. 2. 13. *risen* with him: Col. 3. 1. He hath *quickned* us together with Christ and hath *raised* us up together, and made us sit together in *Heavenly* places, Ephel. 2. 5, 6. In the *actings* of Christ, there is by vertue of the *compact* between him as *Mediatour* and the Father, such an assured foundation laid of the *communication* of the *fruites* of those *actings*, unto those in whose stead he performed them, that they are said, in the participation of those *fruites*, to have done the same things with him. The life and power of which truth, we may have occasion hereafter to inquire into.

¶ 4. The first fountaine and spring of this *Grace* wherein we have our *Communion* with Christ, is first to be considered: and that is the *Obedience* of his life concerning which it must be declared;

1. What it is that is intended thereby ; & wherein it consisteth.

2. What *influence* it hath into the *Grace*, whereof we speake.

To the handling of this, I shall only premise this *Observation*: namely; that in the order of *procurement*, the Life of Christ, (as was necessary) precedeth his death, and therefore we shall handle it in the first place: But in the order of *Application*, the *Benefits* of his death are bestowed on us, antecedently in

In the nature of the things themselves, unto those of his life; as will appeare, and that necessarily from the state and condition wherein we are.

1. By the Obedience of the life of Christ, I intend the universall Conformity of the Lord Iesus Christ, as he was, or is in his being Mediator, to the whole will of God; and his compleat actuall fullfilling of the whole of every Law of God, or doing of all, that God in them required. He might have been perfectly holy by obedience to the Law of Creation, the Morall Law, as the Angels were: neither could any more as a man walking with God be required of him. But he submitted himselfe also to every Law or Ordinance that was introduced upon the occasion of sinne, which on his own account He could not be subject to; it becomming him to fullfill ALL RIGHTEOUSNESSE, Math. 3. 15. as he spake in reference to a newly instituted Ceremony.

§. 5.

Vox hæc  
δικαιοσύνη,  
latissime su-  
mitur, ita ut  
significet non  
modo νό-  
μον, sed  
& quicquid  
ullam æqui-

aque boni habet rationem: nam lex Moſis de hoc baptiſmo nihil præſcripſerat. Græc.  
Per δικαιοσύνην Chriſtus hic non designat Juſtitiam legalem, ſed ut ita loqui liceat,  
personalem; & νόμον personæ, & νόμον καθήκον muneri. Walæ.

Εβραϊσθὶν δὲ ἡ ὑπακούσις, οὐκ αὐτὴ ἀποκρίσις ἢ ὑποτάξις ἡτοῦ θεοῦ, ὡς ἡ ἀπειθήσις, ὡς τῇ φύσει καὶ ἀφ' ἑαυτοῦ καὶ ἀπ' αὐτοῦ: Clem.

That Obedience is properly ascribed unto Iesus Christ, as Mediatour, the Scripture is witnesse, both as to name and thing. Heb. 5. 8. Though he were a Son yet learned he obedience &c. yea he was obedient in his sufferings, and it was that which gave life to his death: Phil. 2. 8. He was obedient to death; for therein, He did make his soule an offering for sinne. Isa. 53. 10. or His soule made an offering for sinne as it is interpreted v. 12. He poured out his soule to death, or his soule poured out its selfe unto death. And He not only Sanctified himselfe to be an offering, Joh. 17. 9. But he also offered up himselfe, Heb. 9. 14. an offering of a sweet savour to God: Ephes. 5. 2. Hence as to the whole of his worke, He is called the Father's Servant, Isa. 42. 1. and v. 19. And He professes of himselfe that he came into the world, to doe the will of God, the will of him that sent him; for which he manifests his great readinesse, Heb. 10. 7. all which evince his obedience. But I suppose I need not insist on the prooffe of this, that Christ in the worke

§. 6:

A 4

of



of mediation, and as Mediatour, was obedient and did what he did, willingly and cheerfully in obedience to God.

§. 4.

Now this obedience of Christ may be considered two ways,

1. As to the *Habitual* root and fountaine of it.

2. As to the *Actual* parts or duties of it.

1. The *Habitual Righteousness* of Christ; as Mediator in his humane nature, was the absolute, compleat, exact conformity of the *Soule* of Christ, to the will, minde or Law of God; or his perfect *habitually* inherent Righteousness. This he had necessarily from the Grace of Union, from whence it is, that, that which was borne of the Virgin was an *Holy thing*, Luk. 1. 35. It was I say necessary consequently that it should be so; though the effecting of it were by the free operations of the Spirit. Luk. 3. 52. He had an *All-fullness* of Grace on all accounts. This the Apostle describes Heb. 7. 26. *Such an high Priest became us, Holy, harmlesse, undefiled, separate from sinners.* Every way separate and distant from sinne and sinners he was to be. Whence he is called the *Lamb of God without spot or blemish*, 1 Pet. 1. 19. This *habitual Holiness* of Christ was inconceivably above that of the Angels. He who chargeeth his Angels with folly Job. 4. 18. *whom such no mist in his Saints, and in whose sight the Heavens* (or their inhabitants) *are not cleane*, ch. 15. 25. *allways* *reneweth him in his bosome*, and is allways well pleased with him, Math. 3. 17. And the reason of this is, because every other creature though never so holy, hath the Spirit of God by measure; but he was not given to Christ by measure, Joh. 3. 34. and that because it pleased him, that in him *allfullness should dwell*. Col. 1. 19. This *habitual grace* of Christ, though not absolutely infinite, yet in respect of any other creature, it is as the water of the Sea, to the water of a pond or pool. All other creatures are depressed from perfection by this, that they subsist in a created, dependent being, and so have the fountains of what is communicated to them, without them. But the humane nature of Christ subsists in the person of the Son of God, and so hath the bottome and fountaine of its holiness, in the strictest unity with it selfe.

De Angelis loquitur, qui si cum Deo conferantur, aut si eos secum Deus conforat, non habens rationem coram quibus in illis posuit, & dignum ac donum quibus in illos contrahit, & quibus eos exprobat, & illustravit, inveniat eos stolidos. Sane quicquid habent Angeli a Deo habent.

*Mercer. in loc.*

§. 8.

2. The *Actual* Obedience of Christ, (as was said) was his willing, cheerful, obedientiall performance of every thing, duty, or command, that God by vertue of any Law, whereto we were subject and obnoxious, did require; and moreover to the peculiar

liar Law of the Mediator: Hereof then are two parts,

1. That whatever was required of us by virtue of any Law, that he did and fulfilled. Whatever was required of us, by the Law of nature in our state of *innocency*, whatever kind of duty was added by morally positive, or *ceremoniall* institutions, whatever is required of us in way of *Obedience* to Righteous Judicall Lawer, He did it all. Hence he is said to be made *under the Law*: Gal. 4. 4. subject or obnoxious to it, to all the precepts or commands of it. So Math. 3. 15. He said, it became him to fulfill all Righteousnesse, *ut omnes dogeretur*, all manner of Righteousnesse whatever; that is every thing that God required, as is evident from the application of that generall *axiome* to the baptism of John. I shall not need for this to goe to particular instances, in the duties of the Law of nature, to God and his parents: of *morally positive* in the Sabbath, and other acts of worship; of the *Ceremoniall* Law, in Circumcision, and observation of all the rites of the Judaicall Church; of the *Judicall*, in paying tribute to Governours. It will suffice I presume that on the one hand He did no *sinne*, neither was guilt found in his mouth, and on the other, that He fulfilled all Righteousnesse, and thereupon the Father was *always* well pleased with him: This was that which he owned of himselfe, that He came to do the will of God: and he did it.

s. 9.

Fuit legis  
servituti sub-  
jectus, ut eam  
implendo nos  
ab ea redime-  
ret, & ab ejus  
servitute.

Bez.

2. There was a peculiar Law of the Mediator, which respected himselfe merely, and contained all those acts and duties of his, which are not for our imitation. So that obedience which He shewed in dying, was peculiarly to this Law: Joh. 10. 18. I have power to lay down my life. This commandment have I received of my Father. As Mediator, He received this peculiar command of his Father, that he should lay downe his life, and take it againe, and He was obedient thereunto. Hence we say, He, who is Mediator, did some things merely as a man subject to the Law of God in generall, so He pray'd for his persecutors, those that put him to death, Luk. 23. 24. some things as Mediator, so He pray'd for his Elect only, Joh. 17. 9. There were not woe in the world really and evidently, then many of them that crucified him; yet as a man subject to the Law, he forgave them and prayed for them. When he prayed as Mediator, his Father allwaies heard him and answered him, Joh. 11. 41. and Joh. 5. 30.

s. 10.

Propriū ob-  
jectum obe-  
dientiae est  
praeceptum  
tacitum vel  
expressum,  
id est, volun-  
tas superioris  
quocunque  
modo inno-  
tescat.

Thom. 3.2.

q. 2. 5.

Deut. 18. 15.

Act. 3. 22.

Joh. 12. 49.

chap. 14. 21.

Joh. 6. 38.

Joh. 5. 30.

in the other *Prayers*, He was accepted as one exactly performing his duty.

§. II.

This then is the *Obedience* of Christ, which was the first thing proposed to be considered. The next is, that it hath an *influence* into the *Grace* of which we speake, wherein we hold communion with him, namely our free *Acceptation* with God: what that influence is, must also follow in its order.

1. For his *habitual Righteousnesse*, I shall only propose it under these two considerations:

1. That upon this supposition, that it was needfull that we should have a *Mediator* that was *God and Man* in one person, as it could not otherwise be, it must needs be, that He must be *so holy*. For although there be but one *primary* necessary effect of the *Hypostaticall union*, which is the subsistence of the humane nature in the person of the *Sonne of God*, yet that He that was so united to him, should be an *holy thing*, compleatly holy; was necessary also, of which before.

2. That the *Relation* which this *Righteousnesse* of Christ hath to the *Grace* we receive from him, is only this, that thereby, he was *able*, fit to doe all that He had to doe for us. This is the intendment of the Apostle, Heb. 7. 26. such an one *became* us: it was needfull He should be such an one, that he might doe what he had to doe. And the Reasons hereof are two.

1. Had he not been compleatly furnished with *habitual Grace*, He could never have *actually* fulfilled the *Righteousnesse*, which was required at his hands. It was therein that he was *able* to doe all that he did. So himselfe lays down the presence of the *Spirit* with him as the *bottom* and foundation of his going forth to his worke: Isa. 61. 1.

2. He could not have been a *compleat* and perfect *Satistice*, nor have answered all the *types* & figures of him, that were compleat and without blemish: but now Christ having this *Habitual Righteousnesse*, if he had never yeilded any continued

Præcipitur  
Levit. 22. 20.  
ne offeratur  
pecus in quo  
sit.  $\square$   
mum: id est  
corporis  
vitium: a

$\square$  efficitur  $\mu\mu\mu$  culpa: unde Christus dicitur  $\mu\mu\mu$ : inculpatus opponitur autem  $\square$   $\square$   $\square$ , hoc est integritas.  $\square$  ibid. v. 19. & sic Exod. 12. 5. præcipitur de agno paschali, ut sit  $\square$ , id est integer, omnis scilicet vitii expertus. Idem præcipitur de agnis iugis sacrificii: Numb. 28. 3. quo ipsa nimirum sanctitas Christi tanquam victimæ præfigoratur. *Piscat*, in 1 Pet. 1. 19.

obedience

obedience to the Law actively, but had suffered as soon after his Incarnation, as Adam sinned after his Creation, He had been a fit Sacrifice and Offering, and therefore doubtlesse his following Obedience, hath another use besides to fit him for an Oblation, for which he was most fit without it.

2. For Christs obedience to the Law of Mediation, wherein it is not coincident with his passive obedience as they speake (for I know that expression is improper) it was that which was requisite for the discharging of his Office, and is not imputed unto us, as though we had done it, though the *συναίστημα* and fruits of it are; but is of the nature of his Intercession; whereby He provides the good things we stand in need of, at least subserviently to his Oblation and Intercession: of which more afterwards.

§. 12.

3. About his Actual fulfilling of the Law, or doing all things that of us are required, there is some doubt and question: and about it there are three severall opinions.

§. 13.

1. That this Active Obedience of Christ, hath no farther influence into our Justification and Acceptation with God, but as it was preparatory to his blood-shedding and oblation, which is the sole cause of our Justification, the whole Righteousness which is imputed to us, arising from thence.

2. That it may be considered two waies, 1. As it is purely obedience, & so it hath no other state, but that before mentioned.

2. As it was accomplished with suffering, and joyn'd with it, as it was part of his humiliation, so it is imputed to us, or is part of that, upon the account whereof, we are justified.

3. That this obedience of Christ being done for us, is reckoned graciously of God, unto us, and upon the account thereof, are we accepted as Righteous before him. My intendment is not to handle this difference in the way of a controversy, but to give such an understanding of the whole, as may speedily be reduced to the practice of Godliness and consolation: and this I shall doe in the ensuing Observations.

§. 14.

1. That the Obedience that Christ yielded to the Law in generall, is not only to the peculiar law of the Mediator, though he yielded it as Mediator. He was incarnate as Mediator, Heb. 2. 14. & Gal. 4. 4. And all He afterwards did; It was as our Mediator: for that cause came he into the World, and did, and suffered, what

what ever He did or suffered in this world. So that of this expression, as *Mediator*, there is a twofold sense: for it may be taken strictly, as relating solely to the *Law* of the *Mediator*, and so Christ may be said to do as *Mediator*, only what he did in obedience to that *Law*; but in the sense now insisted on, what ever Christ did as a man subject to any *Law*, he did it as *Mediator*, because he did it as part of the duty incumbent on him, who undertook so to be.

§. 15.

2. That what ever Christ did as *Mediator*, He did it for them whose *Mediator* He was, or in whole stead, and for whose good, He executed the Office of a *Mediator* before God: This the Holy Ghost witnesseth, Rom. 8.3. *What the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinfull flesh, and for sin, condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us.* because that we could not in that condition of weaknesse, whereinto we are cast by sinne, come to God and be freed from condemnation by the *Law*; God sent Christ, as a *Mediator* to doe and suffer whatever the *Law* required at our hands, for that end and purpose, that we might not be condemned but accepted of God. It was all to this end, that the *Righteousness* of the *Law* might be fulfilled in us: that is, which the *Law* required of us, consisting in duties of obedience, this Christ performed for us. This expression of the Apostle, *God sending his own Sonne, in the likeness of sinfull flesh, and for sinne condemning sinne in the flesh*: If you will adde to it, that of Gal. 4. 4. that he was so sent forth, as that he was *sub lege* *factus*, made under the *Law*, that is, obnoxious to it, to yeeld all the obedience that it doth require, comprizes the whole of what Christ did or suffered; and all this the Holy Ghost tells us, was for us, v. 4.

§. 16.

3. That the end of this *Active Obedience* of Christ, cannot be assigned to be, that He might be *sued* for his death and Oblation. For He answered all types, and was every way *legally* fit to be made an offering for sinne, by his *union*, and *Habitual* Grace; so that if the obedience Christ performed, be now reckoned to us and done upon our account, there is no just cause to be assigned, why He should live here in the world so long as He did, in perfect obedience to all the *Laws* of God. Had He dyed before, there had been perfect *Innocence*, and perfect *Holinesse*, by his

his habituell Grace, and infinite ~~virtue~~ and worth from the dignity of his Person: and surely He yeelded not that long course of all manner of Obedience, but for some *great* and speciall purpose, in reference to our Salvation.

4. That, had not the Obedience of Christ been for us, (in what sense we shall see instantly) it might in his life have been required of him, to yeeld obedience to the Law of Nature, the alone Law which he could be liable to as a man; for an innocent man in a Covenant of Works, as he was, needs no other Law; nor did God ever give any other Law to any such person; (the Law of Creation is all that an innocent creature is liable to, with what Symbols of that Law God is pleased to add.) And yet to this Law also was his subjection voluntary; & that not only consequentially, because he was borne upon his own choise, not by any naturall course, but also because as Mediator God and Man, he was not by the institution of that Law obliged unto it, being as it were exempted, and lifted above that Law by the Hypostaticall Union: yet when I say his subjection herunto was voluntary, I do not intend that it was merely arbitrary and at choise, whither he would yeeld obedience unto it or no; but on supposition of his undertaking to be a Mediator, it was necessary it should be so: but that he voluntarily and willingly submitted onto, and so became really subject to the commands of it. But now moreover Jesus Christ yeelded perfect obedience to all those Lawes, which came upon us by the occasion of sinne, as the Ceremoniall Law: yea those very institutions that signified the washing away of sinne, and Repentance from sinne, as the Baptisme of John, which He had no need of himselfe. This therefore must needs be for us.

§. 17.

Obedientia importat necessitatem respectu eius quod precipitur, & voluntatem respectu impletionis precepti. Thom. 3 q. 47. 2. 2.

5. That the Obedience of Christ cannot be reckoned amongst his sufferings, but is clearly distinct from it: as to all formalities, Doing is one thing, suffering another; they are in diverse predicaments, and cannot be coincident.

§. 18.

See then briefly what we have obtained by those considerations; and then I shall intimate what is the stream issuing from this first spring or Fountaine of purchased Grace, with what influence it hath thereinto.

1. By the Obedience of the Life of Christ, you see what is intended: his willing submission unto, and perfect compliance with

filling



In vim passi-  
vam habuit  
actionem; in  
morte passi-  
onem ac-  
tionem sustinu-  
it; dum sa-  
latem opera-  
tur in medio  
terre: Bern-  
Ser. 4.

filling of every Law of God, that any of the *Saints* of God were obliged unto. It is true, every *Act* almost of Christs obedience, from the blood of his *Circumcision*, to the blood of his *Crosse*, was attended with suffering; so that his whole life might in that regard be called a *death*: But yet looking upon his *willingnesse* and *obedience* in it, it is distinguished from his *sufferings* peculiarly so called, and termed his *Active Righteousnesse*. This is then I say, as was shewed, that compleat absolutely perfect Accomplishment of the whole Law of God by Christ, our Mediator; whereby He not only did no *sinne*, neither was there guile found in his mouth, but also most perfectly fulfilled all *Righteousnesse*, as He affirmed it became him to doe.

2. That this obedience was performed by Christ, not for himselfe, but for us: and in our stead: it is true! It must needs be, that whilst he had his *conversation* in the flesh, He must be most perfectly and absolutely holy. But yet the *prime intendment* of his *accomplishing* of holinesse, which consists in the compleat obedience of his whole life to any Law of God, that was no lesse for us, then his *suffering death*: That this is so, the Apostle tells us, Gal. 4. 4, 5. God sent forth his Sonne made of a Woman, made under the Law, to redeeme them that were under the Law: this Scripture formerly named, must be a little farther insisted on. He was both made of a Woman, and made under the Law, that is, obedient to it for us. The end here both of the *Incarnation* and *Obedience* of Christ to the Law, (for that must needs be understood here by the phrase *καὶ νόμῳ γάρμωτο*, that is, disposed of in such a condition, as that he must yeeld subjection and obedience to the Law) was all to redeeme us. In those two expressions made of a Woman, made under the Law, the Apostle doth not knit his *Incarnation* and death together, with an exclusion of the obedience of his life. And he was so made under the Law, as those were under the Law whom he was to redeeme. Now we were under the Law, not only as obnoxious to its penalties, but as bound to all the duties of it. That this is our being under the Law, the Apostle informes us, Gal. 4. 21. Tell me, yee that desire to be under the Law. It was not the penalty of the Law they desired to be under; but to be under it, in respect of obedience. Take away then the end and you destroy the meanes: if Christ were not incarnate, nor made under the

Law

Law for himselfe, He did not yeeld obedience for himselfe: it was all for us, for our good: let us now look forward and see what influence this hath into our acceptation.

3. Then I say, this perfect compleat Obedience of Christ to the Law is reckoned unto us. As there is a truth in that, *the day thou eatest thou shalt dye*; death is the reward of sinne, and so we cannot be freed from death, but by the death of Christ: Heb. 2. 13, 14. So also is that no lesse true, *do this and live*, that life is not to be obtained, unless all be done, that the Law requires. That is still true, if thou wilt enter into life, keep the commandments, Math. 19. 17. they must then be kept by us, or our surety. Neither is it of any value which by some is objected, that if Christ yeelded perfect obedience to the Law for us, then are we no more bound to yeeld obedience: for by his undergoing death the penalty of the Law, we are freed from it. 1 Answer; How did Christ undergoe death, merely as it was penall: how then are we delivered from death, merely as it is penall: yet we must dye still, yea as the last conflict with the effects of sinne, as a passage to our Father we must dye. Well then, Christ yeelded perfect obedience to the Law, but how did he doe it? purely as it stood in that conditionall, *do this and live*: He did it in the strength of the Grace he had received: He did it as a meanes of life, to procure life by it, as the tenour of a covenant. Are we then freed from this obedience? yes, but how farre? from doing it in our own strength, from doing it for this end, that we may obtaine life everlasting. It is vaine that some say confidently, that we must yet work for life, It is all one, as to say, we are yet under the old covenant, *hoc sac & vivas*: we are not freed from obedience, as a way of walking with God, but we are, as a way of working to come to him, of which at large afterwards.

Rom. 5. 18, 19. By the Righteousnesse of one, the free gift came upon all men unto Justification of Life, By the Obedience of one many shall be made Righteous, saith the Holy Ghost. By his Obedience to the Law, are we made Righteous, it is reckoned to us for Righteousnesse. That the passive Obedience of Christ is here only intended, is false.

First it is opposed to the disobedience of Adam which was active. The *diabolus*, is opposed *adversarius*: the Righteousnesse to the

the *fault*. The fault was an active transgression of the Law; and the Obedience opposed to it must be an active accomplishment of it. Besides obedience placed singly in its own nature denotes an *Action*, or Actions conformable to the Law; and therein came Christ, not to destroy but to fulfill the Law; *Math. 5. 17.* that was the designe of his coming; and so for us; he came to fulfill the Law for us, *Isa. 9. 6.* and borne to us; *Luk. 2. 14.* This also was in that will of the Father, which out of his infinite Love he came to accomplish. 2. It cannot cleerly be evinced that there is any such thing in propriety of speech, as *passive Obedience*: obeying is doing; to which passion or suffering cannot belong: I know it is commonly called so; when men obey untill they suffer; but properly it is not so.

§. 22.

So also *Phil. 3. 9.* And be found in him not having my own Righteousness which is of the Law, but that which is through the faith of Christ, the Righteousness which is of God by faith. The Righteousness we receive is opposed to our own obedience to the Law; opposed to it, not as something in another kind, but as something in the same kind, excluding that from such an end which the other obtaines. Now this is the obedience of Christ to the Law: Himselfe thereby being made to us Righteousness: *1 Cor. 1. 30.*

*Rom. 5. 10.* the issue of the death of Christ is placed upon Reconciliation, that is a slaying of the Enmity and restoring us into that Condition of Peace and Friendship wherein Adam was before his fall. But is there no more to be done? notwithstanding that there was no wrath due to Adam, yet he was to obey if he would enjoy eternal life. Something there is moreover to be done in respect of us, if after the slaying of the enmity and Reconciliation made we shall enjoy life; being reconciled by his death: we are saved by that perfect Obedience which in his life he yielded to the Law of God. There is distinct mention made of Reconciliation, through a non-imputation of sinne: as *Psalm 32. 1.* *Luk. 1. 77.* *Rom. 3. 24.* *2 Cor. 5. 19.* and Justification through an imputation of Righteousness: *Jerem. 23. 6.* *Rom. 4. 9.* *1 Cor. 1. 30.* although these things are so farre from being separated, that they are reciprocally affirmed of one another; which as it doth not evince an Identity, so it doth an eminent Conjunction: and this last we have by the life of Christ

This

This is fully expressed in that Typical Representation of our Justification before the Lord, Zech. 3. 3, 4, 5. two things are there expressed, to belong to our free Acceptation before God.

§. 23

1. The taking away of the guilt of our sinne, our filthy robes: this is done by the death of Christ. Remission of sinne is the proper fruit thereof; but there is more also required, even a collation of Righteousnesse, and thereby a right to life eternall: this is here called *fine change* of raiment: so the Holy Ghost expresses it againe, 11a. 61. 10. where he calls it plainly the garment of Salvation, and the robe of Righteousnesse: now this is only made ours by the obedience of Christ, as the other by his death.

Obj. But if this be so, then are we as Righteous as Christ himselfe, being Righteous with his Righteousnesse.

§. 24

Ans. But first here is a great difference if it were no more then that this Righteousnesse was inherent in Christ, & properly his owne, it is only reckoned or imputed to us: or freely bestowed on us: and we are made Righteous with that which is not ours. But secondly the truth is, that Christ was not Righteous with that Righteousnesse for himselfe, but for us: So that here can be no comparison; only this we may say, we are Righteous with his Righteousnesse which he wrought for us, and that completely.

And this now is the rise of the purchased Grace whereof we speake, the obedience of Christ. And this is the influence of it into our Acceptation with God. Whereas the guilt of sinne, and our obnoxiousnesse to punishment on that account, is removed and taken away, as shall farther be declared, by the Death of Christ; & whereas besides the taking away of sin, we have need of a complete righteousness upon the account whereof we may be accepted with God, this obedience of Christ, through the free Grace of God is imputed unto us for that end and purpose.

This is all I shall for the present insist on to this purpose; that the passive Righteousnesse of Christ only, is imputed to us, in the non-imputation of sinne, and that on the Condition of our faith and new obedience, so exalting them into the room of the Righteousnesse of Christ, is a thing which in Communion with the Lord Jesus, I have as yet no acquaintance withall: what may be said in the way of Argument on the one side or other, must be elsewhere considered.

*Tantane me  
tenuit vivendi  
nate, voluptas.*

*Ut pro me hostili paterer succedere dextra, quem genui? tuant hac genitor per vulnera servos  
morte tua vivendi? Virgil Æneid. lib. 10. 845.*

I shall be the more brieft in handling of this becaufe on another designe I have elsewhere at large treated of all the con-  
secrations of it.

*Vindic. Evan.  
cap. 20, 21, 23*

Now the Death of Christ as it is a spring of that purchased Grace wherein we have Communion with him, is in the Scripture proposed under a threefold Consideration.

1. Of a Price.
2. Of a Sacrifice.
3. Of a Penalty.

§. 26.

In the first regard its proper effect is Redemption, in the second Reconciliation or Attonement, in the third Satisfaction; which are the great ingredients of that Purchased Grace whereby in the first place we have Communion with Christ.

*6. 27.  
Nil quidam  
omitur nisi  
interveniēte  
presto; sed hoc  
vamen addit  
magnam em-  
phasin habet.  
Bez.*

1. It is a Price: we are bought with a price, 1 Cor. 6. 20. being not redeemed with Silver and Gold, and corruptible things but with the precious blood of Christ, 1 Pet. 1. 17, 18. which therein answers those things in other contracts: He came to lay down his life a ran-  
some for many. Math. 20. 28. A price of Redemption: 1 Tim. 2. 6. The proper use and energie of this expression in the Scripture, I have elsewhere declared.

§. 28.

Now the proper effect and issue of the death of Christ as a price or Ransome, is as I said, Redemption. Now Redemption is the deliverance of any one from bondage, or captivity, and the miseries attending that condition, by the intervention or interposition of a price or Ransome pay'd by the Redeemer to him by whose Authority the Captive was detained.

1. In General it is a deliverance: Hence Christ is called the deliverer, Rom. 11. 26. giving himselfe to deliver us; Gal. 1. 4. He is Jesus who delivers us from the wrath to come, 1 Thess. 1. 10.

2. It is the delivery of one from bondage or captivity; we are without him, all prisoners and captives: bound in prison lla. 61. 1. sitting in darknesse, in the prison house lla. 42. 7. Chap.

49. 9. Prisoners in the pit wherein there is no water Zech. 9. 11. the captives of the Mighty and the prey of the terrible Isa. 49. 25. under a Captivity that must be lead captive: Psal. 68. 18. this puts us in bondage, Heb. 2. 14.

3. The person committing thus to prison and into bondage, is God himselfe. To him we owe our debts Math. 6. 12. chap. 18. 27. 28, 29. against him are our offences Psal. 51. 5. He is the Judge and Law-giver James 4. 12. to sinne is to rebell against him. He shuts up men under disobedience. Rom. 11. 32. And he shall cast both body and soul of the impenitent into Hell fire: Math. 10. 28. To his wrath are men obnoxious, Joh. 3. 36. and lye under it by the sentence of the Law, which is their prison.

4. The miseries that attend this condition are innumerable, Bondage to Satan, Sin, and the world, comprizes the summe of them, from all which we are delivered by the death of Christ as a Price or Ransome. God hath delivered us from the power of darknesse, and hath translated us into the Kingdome of his deare Son, in whom we have Redemption through his blood: Col. 1. 13. 14. And he redeems us from all iniquity Tit. 2. 14. from our vaine Conversation, 1 Pet. 1. 18, 19. even from the guilt & power of our sin, purchasing us to himselfe a peculiar people zealous of Good workes: Tit. 2. 14. so dying for the Redemption of transgressours Heb. 9. 15. Redeeming us also from the world, Gal 4. 5.

4. And all this is by the payment of the price mentioned into the hand of God, by whose supream Authority, we were detained captives under the sentence of the Law. The debt is due to the great bondholder, Math. 18. 23, 24. And the penalty, his curse, and wrath from which by it we are delivered, Rev. 2. 5.

This the Holy Ghost frequently insists on, Rom. 3. 24, 25. Being justified freely by his grace, through the Redemption that is in Jesus Christ. whom God hath set forth to be a propitiation through faith in his blood, to declare his rightiounesse for the remission of sinnes: so also 1 Cor. 6. 20. 1 Pet. 1. 18. Math. 20. 28. 1 Tim. 2. 6. Ephes. 1. 7. Col. 1. 13. Gal 3. 13. And this is the first consideration of the death of Christ, as it hath an influence into the procurement of that Grace wherein we hold communion with him.

Secondly it was a Sacrifice also. He had a body prepared him, Heb. 10. 5. wherein he was to accomplish what by the typicall oblations and burnt offerings of the Law was prefigured. And

f. 29.



that body he offered, Heb. 10. 10. that is his whole *humane nature*, for his *Soule* also was made an offering for sinne, Isa. 53. 10. on which account he is said to offer himselfe, Ephes. 5. 2. Heb. 1. 3. Heb. 9. 24. He gave himselfe a sacrifice to God of a *sweet smelling savour*. And this he did willingly, as became him who was to be a Sacrifice. The Law of this obedience being written in his heart: Psal. 40. v. 9. that is, he had a readinesse, willingnesse, desire for its performance.

Observatum est a Sacrificantibus, ut si hostia quæ ad aras duceretur, fuisset vehementer

relietata, ostendissetque se invitam altaribus admoventi, amoveretur, quia invito deo eam offerri putabant: quæ vero stetit oblata, hanc volenti numini dari existimabant. *Macrobius Saturnalis lib. 3.* Hoc quoque notandum, vitulos ad aras humeris hominum allatos non fere litares, sicut nec claudicare, nec aliena hostia placari deos, neque trahente se ab aris. *Plinius lib. 8. cap. 42.*

Now the end of *Sacrifices*, such as his was, bloody and for sinne, Rom. 4. 3. Heb. 2. 17. was *Attonement* and *Reconciliation*. This is every where ascribed to them, that they were to make *attonement*, that is in a way suitable to their nature. And this is the tendency of the death of Christ, as a Sacrifice, *Attonement* and *Reconciliation* with God. Sin had broken friendship between God and us, Isa. 63. 10. whence his wrath was on us, Ioh. 3. 36. and we are by nature obnoxious to it: Ephes. 2. 3. This is taken away by the death of Christ, as it was a sacrifice; Dan. 9. 24. when we were enemies we were reconciled to God by the death of his Sonne Rom. 5. 10. And thereby doe we receive the *Attonement*: v. 11. For God was in Christ reconciling the world to himselfe, not imputing to them their sinnes, and their iniquities: 2 Cor. 5. 19, 20, 21. So also Eph. 2. 12, 13, 14, 15, 16. and in sundry other places: And this is the second consideration of the death of Christ, which I do but name, having at large insisted on these things elsewhere.

§ 30.

Thirdly it was also a *punishment*. A punishment in our stead. He was wounded for our sinnes, and bruised for our iniquities, the chastisement of our Peace was on him, Isa. 53. v. 5. God made all our iniquities (that is the punishment of them) to meet upon him v. 6. he bare the sinnes of many. v. 12. His own selfe bare our sins in his body on the Tree, 1 Pet. 2. 24, 25. And therein he who knew no sinne, was made sinne for us, 2 Cor. 5. 21. what it is in the Scripture to beare sinne, see Deut. 19. §. 20, 17, Numb. 14. 33. Ephes. 18. 20.

The

The nature, kind, matter, and manner of this punishment I have, as I said before elsewhere discussed.

Now bearing of Punishment tends directly to the giving satisfaction to him who was offended, and on that account inflicted the punishment. Justice can desire no more then a proportionall punishment due to the offence. And this on his own voluntary taking of our persons, undertaking to be our Mediatour, was inflicted on our deare Lord Jesus. His substituting himselfe in our Room, being allowed of by the Righteous judge, satisfaction to him doth thence properly ensue.

And this is the threefold consideration of the death of Christ, as it is a principall spring and fountain of that Grace wherein we have communion with him: for, as will appeare in our proceffe, the single and most eminent part of purchased grace, is nothing but the naturall exurgency of the threefold effects of the death of Christ, intimated to flow from it, on the account of the threefold consideration insisted on. This then is the Second rise of purchased Grace, which we are to eye, if we will hold communion with Christ in it, his death and bloodshedding, under this threefold notion, of a price, an offering, and punishment.

But Thirdly this is not all; the Lord Christ goes farther yet: He doth not leave us so: but followes on the work to the utmost: He dyed for our sinnes, and rose again for our justification; He rose again to carry on the compleat work of purchased Grace; that is, by his Intercession; which is the Third rise off. In respect of this he is said to be able to save to the uttermost them that come to God by him, seeing he liveth ever to make intercession for them; Heb. 7. 27.

§. 31.  
Roma. 4. 25.

Now the Intercession of Christ, in respect of its influence into purchased Grace, is considered two waies:

§. 32.

1. As a continuance and carrying on of his Oblation, for the making out of all the fruits and effects thereof unto us. This is called his appearing in the presence of God for us, Heb. 9. 24. that is, as the High Priest having offered the great offering for expiation of sinne, carryed in the blood thereof into the most holy place, where was the Representation of the presence of God, so to perfect the Attonement He had made for himselfe and the people: So the Lord Christ having offered himselfe as a sweet smelling Sacrifice

to God, being sprinkled with his own blood, appears in the presence of God, as it were to mind him of the Ingagement made to him, or the Redemption of sinners by his blood, and the making out the good things to them which were procured thereby; and so this appearance of his hath an influence into Purchased Grace, in as much as thereby he puts in his claim for it, in our behalfe.

2. He procureth the Holy Spirit for us, effectually to collate and bestow all this purchased Grace upon us: That he would doe this, and doth it for us, we have his Ingagement, Ioh. 14. 16. This is purchased Grace, in respect of its fountain and spring, of which I shall not speake farther at present, seeing I must handle it at large, in the matter of the Communion we have with the Holy Ghost.

## C H A P. VII.

*The Nature of Purchased Grace: Referred to three heads. 1. Of our Acceptation with God. Two parts of it. Of the Grace of Sanctification. The severall parts of it.*

6. 1.

**T**He Fountain of that Purchased Grace, wherein the Saints have Communion with Christ being discovered, in the next place the nature of this Grace it selfe may be considered. As was said, it may be referred unto three

heads:

1. Grace of Acceptation with God.
2. Grace of Sanctification from God.
3. Grace of Priviledges with, and before God.

6. 2.  
Joh. 3. 36.  
Ephes. 3. 2.

1. Of Acceptation with God; out of Christ, we are in a state of Alienation from God: accepted neither in our Persons, nor our Services. Sinne makes a separation between God and us: that state, with all its consequences, and attendencies, is not my business to unfold. The first issue of Purchased Grace, is to restore us into a state of Acceptation; and this is done two waies.

1. By a Removeall of that for which we are refused, the cause of the Enmity. 2. By a bestowing of that for which we are accepted.

accepted. Not only all causes of quarrell were to be taken away, that so we should not be under displeasure; but also that was to be given untous, that makes us the objects of God's delight and pleasure: on the account of the want whereof we are distanced from God.

1. It gives a Removeall of that for which we are refused. This is sinne in the guilt, and all the attendencies thereof. The first issue of Purchased Grace tends to the taking away of sinne in its guilt, that it shall not bind over the Soule to the wages of it, which is death.

How this is accomplished and brought about by Christ, was evidenced in the close of the foregoing Chapter. It is the fruit and effect of his death for us. Guilt of sinne was the only cause of our separation and distance from God, as hath been said. This made us obnoxious to wrath, punishment, and the whole displeasure of God. On the account hereof, were we imprisoned under the curse of the Law, and given up to the power of Sathan. This is the state of our unacceptation. By his death, Christ, bearing the Curse, undergoing the punishment that was due to us, paying the ransom that was due for us, delivers us from this condition. And thus farre, the death of Christ, is the sole cause of our Acceptation with God; that all cause of quarrell and rejection of us, is thereby taken away: and to that end, are his sufferings reckoned to us: For being made sinne for us, 2 Cor. 5. 21. He is made righteousnesse unto us, 2 Cor. 1. 31.

But yet farther, This will not compleat our Acceptation with God. The old quarrell may be laid aside, and yet, no new friendship begun. We may be not sinners, and yet not be so farre Righteous, as to have a right to the Kingdome of Heaven. Adam had no right to life, because he was innocent, he must moreover doe this, and then he shall live: He must not only have a negative Righteousnesse, he was not guilty of any thing; but also a positive Righteousnesse, he must doe all things.

This then is required in the second place to our compleat acceptation, that we have not only the not imputation of sinne, but also a reckoning of Righteousnesse. Now this we have, in the Obedience of the life of Christ. This also was discovered in the last Chapter. The obedience of the life of Christ was for us, is imputed to us and is our righteousnesse before God: by his obedience

dience are we made righteous, Rom. 5. 18. On what score the obedience of Faith takes place, shall be afterwards declared.

- §. 6. These two things then, compleat our *Grace of Acceptation*; sinne being removed, and Righteousnesse bestowed, we have peace with God: are continually accepted before him. There is not any thing to charge us withall: that which was, is taken out of the way by Christ, and nailed to his crosse, made fast there: yea publicly and legally cancelled, that it can never be admitted againe as an evidence. What Court among men would admit of an Evidence that hath been publicly cancelled, and nayled up for all to see it? So hath Christ dealt with that which was against us; and not only so; but also he puts that upon us, for which we are received into favour: He makes us comely through his beauty: gives us white rayment to stand before the Lord. This is the first part of purchased Grace wherein the Saints have communion with Jesus Christ. In remission of sin, and imputation of Righteousnesse doth it consist: from the death of Christ, as a price, sacrifice, and a punishment; from the life of Christ spent in obedience to the Law doth it arise. The great product it is of the Fathers Righteousnesse, Wisdome, Love and Grace; the great and astonishable fruit of the Love and condescension of the Son: The great discovery of the Holy Ghost, in the Revelation of the mystery of the Gospel.

- §. 7. The second is *Grace of Sanctification*; He makes us not only accepted, but also acceptable. He doth not only purchase Love, for his Saints but also makes them lovely. He came not by blood only, but by water, and blood. He doth not only justify his Saints from the guilt of sinne, but also sanctify and wash them from the filth of sinne: the first is from his life and death as a Sacrifice of Propitiation; this from his death as a purchase, and his life as an example. So the Apostle Heb. 9. 14. as also Eph. 5. 26, 27: Two things are eminent in this Issue of Purchased Grace; 1. The removal of defilement; 2. The bestowing of cleanness, in Actuell Grace.

- §. 8. For the first; it is also threefold; 1. The habituell cleansing of our nature. We are naturally unclean, defiled; habitually so. For who can bring a cleane thing, from that which is unclean, Job. 14. 4. That which is borne of the flesh is flesh Joh. 3. 6. It is in the pollution of our blood that we are borne, Ezek. 16. wholly defiled and polluted.

polluted. The Grace of Sanctification purchased by the blood of Christ removes this defilement of our nature. 1 Cor. 6. 11. *Each were some of you, but ye are washed, ye are Sanctified.* So also Tit. 3. 3, 4, 5. *He hath saved us by the washing of Regeneration and the renewing of the Holy Ghost.* How far this originall, habituall pollution is removed, need not be disputed. It is certaine the soule is made faire and beautifull in the sight of God. Though the sinne that doth defile remains; yet its habituall defilement, is taken away. But the handling of this lyes not in my ayme.

2. Taking away the Pollutions of all our *actuall transgressions*: There is a defilement attending every *actuall sinne*. Our own *doats* make us to be *abhorred* Job. 9. 31. A spot, a staine, rust, wrinkle, filth, blood attends every sinne. Now 1 Joh. 1. 7, *the blood of Jesus Christ cleanseth us from all sinne.* Besides the defilement of our natures which he purgeth, Tit. 1. 15. he takes away the defilement of our Persons by *actuall follies*: by one offering He Peseſted for ever them that are Sanctified: By himselfe He purged our finnes before He sat down at the right hand of Majesty on high Heb. 1. 3.

3. In our best dutys we have defilement: Isa. 64. 6. *Selfe, Unbeliefe, Forme, drop themselves into all that we doe* We may be ashamed of our choysseſt performances: God hath promised that the Saints good workes shall follow them; truly were they to be measured by the Rule as they come from us, and weighed in the ballance of the Sanctuary, it might be well for us that they might be buried for ever: but the Lord Christ, first as our High Priest beares the iniquity, the guilt and provocation which in severe Justice doth attend them: Exod. 28. 37. 38. and not only so but he washes away all their filth and defilements. He is as a Refiners fire, to purge both the Sons of Levi and their offerings: adding moreover *sweet incense* to them that they may be accepted. Whatever is of the Spirit, of Himselfe, of Grace, that remains; whatever is of selfe, *flesh*, unbeliefe that is hay and stubble, that he consumes, wasts, takes away. So that the Saints good workes shall meet them one day, with a changed countenance, that they shall scarce know them; that which seemed to them to be black, deformed, defiled, shall appeare beautifull



full and glorious : they shall not be affraid of them, but rejoyce to see them follow them.

¶ 9. And this cleansing of our *Natures, Persons, and dutys*, hath its whole foundation in the death of Christ. Hence our *washing and purifying*, our *cleansing and purging* is ascribed to his blood and the sprinkling thereof. Meritoriously this worke is done by the *shedding* of the blood of Christ ; efficiently by its *sprinkling*. The sprinkling of the blood of Christ proceedeth from the Communication of the Holy Ghost ; which he *promiseth* to us, as purchased by him for us. He is the pure water, wherewith we are *sprinkled* from all our sins. That Spirit of *Judgement and Burning* that takes away the filth and blood of the daughters of Syon. And this is the first thing in the Grace of *Sanctification*. Of which more afterwards.

¶ 10. 2. By bestowing *cleannesse*, as to actuall Grace. The blood of Christ in this purchased Grace doth not only take away *defilement*, but also it gives *purity* : & that also in a threefold gradation.

1. It gives the *Spirit* of Holiness to dwell in us ; He is made unto us *Sanctification* 2 Cor. 1. 31. by procuring for us the *Spirit* of *Sanctification* : our *renewing* is of the *Holy Ghost* who is *shed on us* through Christ alone Tit. 3. 6. this the Apostle mainly insists on, Rom. 8. to wit, that the *prime* and *principall* gifts of *Sanctification* that we receive from Christ, is the *indwelling* of the Spirit, and our following after the *guidance* thereof. But what concerns the *Spirit* in any kind ; must be referred to that which I have to offer concerning our *Communion* with him.

¶ 11. 2. He gives us *Habituall Grace* : a principle of Grace opposed to the principle of lust that is in us by nature. This is the Grace that dwells in us ; makes its *abode* with us, which according to the distinct faculties of our soules wherein it is, or the distinct *objects* about which it is exercised, receiveth various *Appellations*, being indeed all but one new principle of life. In the understanding it is *light*, in the will *obedience*, in the Affections *love*, in all *Faith*. So also it is differenced in respect of its *operations* : when it carries out the soule to rest on Christ, it is *Faith* ; when to delight in him, it is *Love* ; but still one and the same *habit* of Grace. And this is the second thing.

¶ 12. 3. *Actuall influence* for the performance of every *spirituall duty* whatever. After the Saints have both the former, yet Christ tells

tells them that without him they can do nothing, Joh. 15. 5. They are still in dependance upon him, for new influences of Grace, or supplys of the spirit, they cannot live and spend upon the old stock; for every new act they must have new Grace. He must worke in us to will and to doe of his good pleasure, Phil. 2. 13. And in these three thus briefly named consists that purchased Grace in the point of *Sanctification*, as to the collating of purity and cleanness wherein we have Communion with Christ.

Thirdly, this purchased Grace consists, in *priviledges* to stand before God, and these are of two sorts: 1. *Primary*. 2. *Consequentiall*: Primary is *Adoption*: The Spirit of Adoption: Consequentiall, are all the favours of the Gospell, which the Saints alone have right unto. But of this I shall speake when I come to the last branch of Communion with the Holy Ghost.

These are the things wherein we have Communion with Christ, as to purchased Grace in this life. Drive them up to perfection, and you have that which we call everlasting Glory; perfect Acceptance, perfect Holiness, perfect Adoption, or inheritance of Sonnes, that's Glory.

Our proceffe now in the next place is to what I mainly intend, even the manner how we hold Communion with Christ in these things: and that in the order laid down, as

1. How we hold Communion with him in the Obedience of his Life and merit of his Death, as to acceptance with God the Father.

2. How we hold communion with Christ in his blood, as to the Spirit of Sanctification, the habits, and acts of Grace.

3. How we hold communion with him as to the priviledges we enjoy. Of which in the ensuing Chapters,

## CHAP. VIII.

*How the Saints hold Communion with Christ as to their Acceptation with God. What is required on the part of Christ, hereunto: in his Intention: In the declaration thereof. The summe of our acceptance with God wherein it consists. What is required on the part of Believers to this Communion: and how they hold it with Christ. Some objections proposed to consideration: why the Elect are not accepted immediately on the undertaking, and death of Christ: in what sense they are so: Christ a Common or publique person. How he came to be so: The way of our acceptance with God on that account: The second objection. The necessity of our obedience stated: Ephes. 2. 8, 9, 10. The Grounds, Causes and Ends of it manifested. Its proper place in the new Covenant. How the Saints in particular hold Communion with Christ in this purchased Grace. They approve of this Righteousness: the grounds thereof. Reject their own: the grounds thereof. The Commutation of sinne and Righteousness between Christ and Believers, Some objections Answered.*

*p. 1.* **C**ommunion with Christ, is purchased Grace, as unto Acceptation with God, from the Obedience of his Life, and efficacy of his death, is the first thing we enquire into. The discovery of what on the part of Christ, and what on our part is required thereunto (for our mutuall actings, even his and ours are necessary, that we may have fellowship and Communion together herein,) is that which herein I intend.

*p. 2.* 1. On the part of Christ there is no more required but these two things. 1. That what he did, He did not for himselfe but for us, 2. What he suffered, he suffered not for himselfe but for us. That is, that his intention from Eternity, & when he was in the World, was that all that he *did* and *suffered*, was & should be for us, and our *advantage* as to our *Acceptance* with God: That he still continueth making use of what he so did and suffered, for that end and purpose, and that only. Now this is most evident.

*p. 3.* What he did, he did for us, and not for himselfe: *He was made under the Law, that we might receive the Adoption of Sonnes Gal. 4. 5.* He was made under the Law, that is, in that condition that he

He was obnoxious to the will and commands of it: and why was this? to what end? for himself? no, but to *redeem us*, is the ayme of all that He did, of all his obedience: & that he did. This very intention in what he did, he acquaints us with Joh. 17. 19. for their sakes I sanctify my self, that they may be sanctified through the truth; I sanctify my selfe, dedicate & set my selfe apart to all that work I have to do. I came not to doe my own will, I came to save that which was lost, to minister, not to be ministered unto, and to give my life a ransom, It was the Testimony he bare to all he did in the world. This Intendment of his is especially to be eyed, From Eternity he had thoughtes of what he would doe for us, and delighted himselfe therein. And when he was in the world, in all He went about, he had still this thought, this is for them, and and this is for them, my beloved: When he went to be baptized, says John, I have need to come to thee, and comest thou to me? Math. 3. 14, 15. as if he had said, thou hast no need at all of it. But says Christ, suffer us now for so it becometh us to fulfill all Righteousnesse, I doe it for them who have none at all, and stand obliged unto all.

2. In what He suffered, this is more cleare. Dan. 9. 21: *Messias shall be cut off*, and not for himselfe: and the Apostle lays down this as a main difference between him, and the High priest of the Jewes that when they made their *sollemne offerings*, they offer'd first for themselves and then for the People: But Jesus Christ offereth only for others: He had no sinne and could make no Sacrifice for his own sinne, which he had not, but only for others. He tasted death for all Heb. 2. 9. gave his life a ransom for many Math. 20. 10. The iniquity of us all was made to meet on him Isa. 53. 6. he bare our sinne, in his body on the tree 1 Pet. 1. loved his Church and gave himselfe for it: Ephes. 5. 26. Gal. 2. 20. Rom. 4. 25. Revel. 1. 5. 6. Tit. 2. 14. 1 Tim. 2. 6. Isa. 53. 12. Joh. 17. 19. But this is exceeding cleare and confessed, that Christ in his suffering and oblation, had his intention only upon the good of his *Elect*, and their Acceptation with God: suffering for us, the just for the unjust that he might bring us to God.

Secondly to compleat this Communion on the part of Christ, it is required first that there be added to what he hath done, the Gospel tenders of that compleat Righteousnesse and Acceptation

tion with God, which ariseth from his perfect Obedience and sufferings. Now they are twofold.

1. *Declaratory*, in the conditionall Promises of the Gospell, *Joh. 7. 37. Math. 21. 28.* He that believeth shall be saved: come to me and you shall have life: as the Serpent was lifted up &c. Christ is the end of the Law for Righteousnesse to them that believe, *Rom. 10. 4.* and innumerable others. Now declaratory tenders are very pretious; there is much kindnesse in them, and if they be rejected, they will be the savour of death unto death: but the Lord Christ knows that the outward letter though never so effectually held out, will not enable any of his for that reception of his Righteousnesse, which is necessary to interest them therein; wherefore

2. In this tender of Acceptation with God, on the account of what he hath done and suffered, a Law is established, that whosoever receives it, shall be so accepted. But Christ knows the condition and state of his in this World. This will not doe. If he do not effectually invest them with it, all is lost. Therefore

2. He sends them his Holy Spirit to quicken them, *Ioh. 6. 63.* to cause them that are dead to heare his voyce, *Ioh. 5.* And to work in them, what ever is required of them, to make them partakers of his righteousness, and accepted with God. Thus doth Christ deale with his; He lives and dyes with an intention to work out, and compleat righteousness for them: their enjoying of it, to a perfect Acceptation before God, is all that in the one and other he aymed at. Then he tenders it unto them, declares the usefullnesse and pretiousnesse of it to their Soules, stirring them up to a desire and valuation of it; and lastly effectually bestowes it upon them, reckons it unto them as theirs; that they should by it, for it, with it, be perfectly accepted with his Father.

§. 9.

Thus for our Acceptation with God, two things are required.

1. That Satisfaction be made for our disobedience, for whatever we had done which might dammage the justice and Honour of God, and that God be attoned towards us, which could no otherwise be, but by undergoing the penalty of the Law. This, I have shewed abundantly is done by the death of Christ: God made him to be sinne for us, *2 Cor. 5. 21.* a Curse, *Gal. 3. 13.* On this account we have our Absolution, our Acquittment from the guilt of sinne: the sentence of the Law, the wrath of God

God, Rom. 8. 33. 38. We are justified, acquitted, freed from condemnation, because it was Christ that dyed; He bare our sins in his body on the tree, 1 Pet. 2. 24.

2. That the Righteousnesse of the Law be fulfilled: and the obedience performed that is required at our hands; and this is done by the life of Christ; Rom. 5. 18, 19. So that answerably hereunto, according to our state and condition, of our Acceptation with God, there are two parts. §. 7.

1. Our Absolution from the guilt of sinne: that our Disobedience be not charged upon us. This we have by the death of Christ, our sinnes being imputed to him, (shall) not be imputed to us, 2 Cor. 5. 21. Rom. 4. 25. Isa. 5. 12. §. 8.

2. Imputation of Righteousnesse; that we may be accounted perfectly Righteous before God: and this we have by the life of Christ. His Righteousnesse in yeelding obedience to the Law, is imputed to us. And thus is our Acceptation with God completed. Being discharged from the guilt of our disobedience by the death of Christ, and having the Righteousnesse of the Life of Christ imputed to us, we have Friendship and Peace with God. And this is that which I call our Grace of Acceptation with God, wherein we have communion with Iesus Christ.

That which remains for me to doe, is, to shew how Believers hold distinct communion with Christ, in this Grace of Acceptation, and how thereby they keep alive a sense of it; the comfort and life of it being to be renewed every day. Without this, life is an Hell; no Peace, no Joy can we be made partakers of, but what hath its rise from hence. Look what grounded perswasion we have of our Acceptation with God, that He is at peace with us, thereunto is the revenue of our Peace, Comfort, Joy, yea and Holinesse it selfe proportioned. §. 9.

But yet before I come in particular to handle our practicall communion with the Lord Iesus, in this thing; I must remove two considerable objections, the one of them lying against the first part of our Acceptation with God, the other against the latter. §. 10.

Ob 1. For our Absolution by, & upon the death of Christ, it may be said; that if the Elect have their Absolution, Reconciliation and Freedom, by the Death, Blood and Crosse of Christ; whence is it then, that they are not all Actually absolved, at the death of Christ, or at least so soon as they are borne, but that

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Joh. 3. 36.

many of them live a long while under the wrath of God in this world, as being *Unbelievers*, under the sentence and condemning power of the Law: why are they not immediately freed, upon the payment of the price, and making Reconciliation for them.

Ob. 2. If the Obedience of the Life of Christ be imputed unto us, and that is our *Righteousnesse* before God, then what need we yeeld any *Obedience* our selves? is not all our *praying, labouring, watching, fasting, giving almes*, are not all *fruits* of Holinesse, in purity of heart, and usefulness of conversation? all in vaine, and to no purpose; and who then will or need take care to be *holy, humble, righteous, mecke, temperate, patient, good, peaceable*, or to abound in good works in the World?

I shall, God assisting, briefly remove these two *Objections*, and then proceed, to carry on the *designe* in hand, about our communion with Christ.

§. 11.

1. Jesus Christ in his *undertaking* of the work of our *Reconciliation* with God, for which cause he came into the world, and the Accomplishment of it by his *death*, was constituted and considered as a *Common publick person*; in the stead of them for whose *Reconciliation* to God He suffered. Hence He is the *Mediator* between God and Man, 1 Tim. 2. 5. that is, one who undertook to God for us, as the next words manifest, v. 6. and gave himselfe a *Ransome* for all: And the *Surety* of the new Covenant, Heb. 7. 22. *undertaking* for, and on the behalfe of them with whom that Covenant was made; Hence he is said to be given for a *Covenant* to the people, Isa. 42. 6. and a leader, 49. 8. He was the second *Adam*, 1 Cor. 15. 45, 47. to all Ends and purposes of *Righteousnesse* to his *spirituall seed*; as the first *Adam* was of *sin* to his *naturall seed*, Rom. 5. 15, 16, 17, 18, 19.

§. 12.

2. His being thus a *Common Person*, arose chiefly from these things: 1. In generall, from the Covenant entered into, by himselfe with his Father to this purpose. The *Termes* of this covenant are at large insisted on, Isa. 53. summed up, Psal. 40. 7, 8. Heb. 10. 8, 9, 10. Hence the Father became to be his *God*, which is a *Covenant* expression, Psal. 89. 26. Heb. 1. 5. Psal. 22. 1. Psal. 40. 8. Psal. 45. 7. Revel. 3. 12. Mich. 5. 4. So was he by his Father, on this account designed to this work, Isa. 49. 1. ch. 6. 1. ch. 49. 9. Mal. 3. 1. Zech. 13. 7. Joh. 3. 16. 1 Tim. 3. 15. Thus the *Counsell* of peace became to be between them both,

Zech.

Zech. 6. 13. that is the Father, and Son. And the Son rejoices from Eternity in the thought of this undertaking, Prov. 8. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. The command given him to this purpose; the Promises made to him thereon, the assistance afforded to him, I have elsewhere handled.

2. In the Sovereigne Grant, Appointment, and Designe of the Father, giving and delivering the *Elect* to Jesus Christ in this Covenant, to be redeemed and reconciled to himselfe, Joh. 17. 6. *thine they were, and thou gavest them to me.* They were Gods by *Eternall Designation* and Election, and He gave them to Christ to be redeemed: Hence before their calling or believing, He calls them *his sheep*, Joh. 10. 15, 16. laying downe his life for them as such; And hence are we said to be chosen in Christ, Eph. 1. 4. or designed to obtain all the fruits of the Love of God by Christ, and committed into his hand, for that end and purpose.

3. In his undertaking to suffer what was due to them, and to doe what was to be done by them, that they might be delivered, reconciled, and accepted with God. And he undertakes to give in to the Father, without losse or miscarriage, what he had so received of the Father as above, Joh. 17. 2. 12. ch. 6. 37, 39. As Jacob did the cattell he received of Laban, Gen. 31. 39, 40. Of both these I have treated somewhat at large elsewhere, in handling the Covenant between the Father and the Son, so that I shall not need to take it up here againe.

4. They being given unto him, He undertaking for them, to doe and suffer, what was on their part required, He received on their behalfe and for them, all the promises of all the Mercies, Grace, good things and Priviledges, which they were to receive, upon the account of his undertaking for them. On this account, Eternall life is said to be promised of God before the world began, Titus 1. 2. That is to the Son of God for us, on his undertaking on our behalfe. And Grace also is said to be given unto us before the World was, 2 Tim. 1. 9. that is in Christ our appointed head, Mediatour, and Representative.

5. Christ being thus a Common Person, a Mediatour, Surety, and Representative of his Church, upon his undertaking, as to efficacy and merit, and upon his *Actuall* performance as to solemne declaration, was, as such, acquitted, absolved, justified and freed, from all and every thing, that on the behalfe of the Elect, as

§. 13

§. 14

§. 15

§. 16

due to them, was charged upon him, or could so be: I say as to all the Efficacy and merit of his undertakings, He was immediately *absolved* upon his faithfulness, in his first engagement: and thereby all the *Saints* of the Old Testament, were saved by his blood no lesse then we. As to *solemne declaration*, He was so absolved, when the paines of Death being loosed, He was declared to be the Sonne of God with power, Rom. 1. 4. By the Resurrection from the dead; God saying to him, *thou art my Sonne, this day have I begotten thee*, Psal. 15. 33. And this his *Absolution* doth Christ expresse his confidence of, Isa. 50. 6, 7, 8, 9. And he was justified, 1 Tim. 3. 16. That which I intend by this *Absolution* of Christ as a publick person, is this; God having made him under the Law for them who were so, Gal. 4. 4. in their stead, obnoxious to the punishment due to sinne, made him sinne, 2 Cor. 5. 21. and so gave Justice, and Law, and all the consequents of the Curse thereof, power against him, Isa. 53. 6. upon his undergoing of that which was required of him, Isa. 53. 12. God looses the paines and power of death, *accepts* him, and is well pleased with him, as to the performance and discharge of his work, Ioh. 17. 3, 4, 5, 6. pronounceth him free from the obligation that was on him. Act. 13. and gave him a promise of all the good things He aymed at, and which his soule desired. Hereon are all the Promises of God made to Christ, and their accomplishment, all the encouragements given him to *aske* and make demand of the things originally *ingaged* for to him, Psal. 3. 8. which he did accordingly, Ioh. 17. founded, and built. And here liesthe certain stable foundation, of our *Absolution*, and acceptation with god. Christ in our stead, acting for us as our surety, being acquitted, absolved, solemnly declared to have answered the whole debt that was incumbent on him to pay, and made satisfaction for all the injury we had done, a generall Pardon is sealed for us all, to be sued out particularly in the way to be appointed. For,

9. 17.

Christ as a publick person being thus absolved, it became Righteous with god, a Righteous thing, from the Covenant, compact, and convention, that was between him and the Mediatour, that those in whose stead he was, should obtaine, and have bestowed on them, all the fruits of his death, in Reconciliation with god, Rom. 5. 8, 9, 10, 11. That as Christ received the Generall

acquittance

acquittance for them all, so that they should *every one of them*, enjoy it respectively. This is every where manifested in those expressions, which expresse a Commutation designed by God, in this matter, as 2 Cor. 5. 21. Gal. 3. 13. 1 Pet. 2. 21, 24. of which afterwards.

7. Being thus acquitted in the Covenant of the Mediatour, (whence they are said to be *circumcised* with him, to *dye* with him, to be *buried* with him, to *rise* with him, to sit with him in heavenly places, namely in the Covenant of the Mediatour,) and it being Righteous, that they should be acquitted *Personally* in the Covenant of Grace, it was determined by Father, Sonne, and Holy Ghost, that the way of their Actual Personall deliverance from the *sementence* and curse of the Law, should be *in* and by such a way and dispensation, as might lead to the *praise of the Glorious Grace of God*, Ephes. 1. 5, 6, 7. The Appointment of God is that we shall have the *Adoption of Children*. The means of it is by Jesus Christ: the peculiar way of bringing it about, is by the *Redemption* that is in his blood, the end is the *praise of his glorious Grace*. And thence it is, that

§. 18.

8. Untill the full time of their *Actual deliverance*, determined and appointed to them in their severall generations, be accomplished, they are *Personally* under the curse of the Law, and on that account are *Legally* obnoxious to the wrath of God, from which they shall certainly be *delivered*. I say, they are thus personally obnoxious to the Law and the Curse thereof, but not at all with its primitive intention of execution upon them, but as it is a means appointed to help forward their acquaintance with Christ, and acceptance with God, on his account; when this is accomplished, that whole obligation ceases; being *continued* on them in a designe of Love; their last condition being such, as that they cannot without it, be brought to a participation of Christ, to the praise of the Glorious Grace of God.

§. 19.

9. The End of the dispensation of Grace, being to glorify the whole Trinity, the order fixed on, and appointed, wherein this is to be done, is, by *ascending* to the Fathers Love, through the *workes of the Spirit*, and blood of the Sonne. The emanation of Divine Love to us, begins with the *Father*, is carried on by the *Sonne*, and then communicated by the *Spirit*: the Father De-

§. 20.

figuring, the Son Purchasing, the Spirit effectually working, which is their order. Our participation, is first by the work of the Spirit, to an actuall interest in the blood of the Sonne, whence we have Acceptation with the Father.

§. 21.

This then is the Order, whereby we are brought to Acceptation with the Father, for the *Glory* of God through Christ.

1. That the Spirit may be glorified, He is given unto us, to quicken us, convert us, work Faith in us, Rom. 8. 11. Ephes. 1. 19, 20. according to all the promises of the Covenant, Isa. 4. 4, 5. Ezek. 19. 11. Ezek. 36. 26.

2. This being wrought in us, for the *Glory* of the Sonne, we are actually interested according to the tenour of the Covenant, at the same instant of time, in the blood of Christ, as to the Benefits which he hath procured for us thereby. Yea this very work of the Spirit is selfe, is a fruit, and part of the purchase of Christ: but we speak of our sense of this thing, whereunto the communication of the spirit is antecedent. And

3. To the *Glory* of the Father, we are accepted with him, justified, freed from guilt, pardoned, and have peace with God, Rom. 5. 1. Thus, through Christ we have Access by one spirit unto the Father 2 Ephes. 2. 18. And thus are both Father and Sonne, and the Holy Spirit, Glorified in our justification, and acceptation with God: the Father in his Free Love, the Sonne in his Full purchase, and the Holy Spirit in his effectual working.

§. 22.

10. All this, in all the parts of it, is no lesse fully procured for us, nor lesse freely bestowed on us, for Christs sake and on his account, as part of his purchase and merits; then if all of us immediately upon his death, had been translated into Heaven; only this way of our deliverance and freedome, is fixed on, that the whole Trinity may be glorified thereby. And this may suffice in answer to the first Objection. Though our Reconciliation with God be fully and compleatly procured by the death of Christ, and all the ways and meanes whereby it is accomplished, yet we are brought unto an Actuall enjoyment thereof, by the way, and in the order mentioned, for the praise of the Glorious Grace of God.

§. 23.

The second Objection is, that if the Righteousnesse and Obedience of Christ to the Law, be imputed unto us, then what need we yeild Obedience our selves. To this also I shall returne answer as briefly as I can, in the ensuing Observations: Then

1. The placing of our Gospel *Obedience*, on the right foot of account, that it may neither be exalted into a state, condition, Use, nor End, not given it of God, nor any Reason, Cause, Motive, end, necessity of it on the other hand, taken away, weakened or impaired, is a matter of Great importance. Some make our *Obedience*, the workes of Faith, our *workes*, the matter or cause of our *Justification*; Some the condition of the Imputation of the Righteousnesse of Christ; some the qualification of the Person justified, on the one hand; some exclude all the necessity of them, and turne the Grace of God into a serviousnesse on the other. To debate these differences, is not my present businesse: only I say, on this and other accounts, the right stating of our *Obedience*, is of great importance as to our walking with God.

2. We doe by no meanes, assigne the same place, condition, state and use, to the *Obedience* of Christ, imputed to us, and our *Obedience* performed to God. If we did, they were really inconsistent. And therefore those, who affirme that our *Obedience* is the Condition or Cause of our Justification, doe all of them deny, the Imputation of the Obedience of Christ unto us. The Righteousnesse of Christ is imputed to us, as that on the account whereof we are accepted, and esteemed Righteous before God, and are really so, though not inherently. We are as truly Righteous with the *Obedience* of Christ, imputed to us, as Adam was or could have been, by a complete Righteousnesse of his own performance. So Rom. 5. 18. by his *Obedience* we are made Righteous; made so truly, and so accepted, as by the disobedience of Adam we are truly made Transgressors and so accounted. And this is that which the Apostle desires to be found in, in opposition to his Own Righteousnesse Phil. 3. 9. But our own *Obedience* is not the Righteousnesse whereupon we are accepted and justified before God; although it be acceptable to God; that we should abound therein. And this distinction the Apostle doth evidently deliver and confirme, so as nothing can be more cleerly revealed, Eph. 2. 8, 9, 10. For by Grace we are Saved through Faith. and this not of our selves. It is the gift of God. Not of workes, least any man should boast. For we are his workmanship, created in Christ Jesus unto good workes which God hath prepared that we should walke in them. We are saved, or justified (for that it is whereof the Apostle treats) by Grace through Faith, which receives Jesus Christ and his

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his Obedience: not of workes least any man should boast: but what workes are they that the Apostle intends? The workes of Believers, as in the very beginning of the next words, is manifest; for we are; we Believers, with our Obedience and our workes, of whom I speake: yea but what need then of workes; need still there is, we are the workmanship &c.

Two things the Apostle intimates in these words:

1. A Reason why we cannot be saved by workes: namely because we doe them not in, or by our own strength, which is necessary we should doe if we will be saved by them, or justified by them: but this is not so saith the Apostle, for we are the workmanship of God &c. all our workes are wrought in us, by full and Effectuall undeserved Grace.

2. An Assertion of the necessity of good workes, notwithstanding that we are not saved by them, and that is, that God has ordained that we shall walke in them: which is a sufficient ground of our Obedience what ever be the use of it.

§. 25.

If you will say then, what are the true and proper Gospel Grounds, Reasons, Uses, and Motives of our Obedience, whence the necessity thereof may be demonstrated, and our soules be stirred up, to abound and be fruitfull therein? I say they are so many & lye so deep in the Mystery of the Gospel, and Dispensation of Grace, spread themselves so throughout the whole Revelation of the will of God unto us, that to handle them fully and distinctly, and to give them their due weight, is a thing that I cannot engage in, least I should be turned aside from what I principally intend. I shall only give you some briefe heads of what might at large be insisted on.

§. 26.

1. Our universall Obedience, and good workes, are indispensably necessary from the soveraigne appointment and will of God: Father, Son, and Holy Ghost.

1. In Generall: this is the will of God, even our Sanctification, or Holinesse 1 Thess. 4. 3. this is that which God wills, which he requires of us, that we be holy, that we be obedient. That we do his will as the Angels doe in Heaven: The Equity, necessary profit and advantage of this ground of our Obedience, might at large be insisted on. And were there no more, this might suffice alone. If it be the will of God, it is our duty.

2. The Father hath ordained or appointed it: it is the will of

of the Father Ephes. 2. 10. the Father is spoken of personally; Christ being mentioned as Mediator.

2. The Sonne hath ordained and appointed it as Mediator Joh. 15. 16. *I have ordained you that you should bring forth fruit, (of Obedience) and that it should remaine.* And

3. The Holy Ghost appoints and Ordaines Believers to worke of Obedience and Holinesse, and to worke holinesse in others: So in particular, Act. 13. 2. He appoints and designes men to the great worke of Obedience in preaching the Gospel, and in sinning, men sinne against him.

2. Our Holinesse, our Obedience, worke of Righteousnesse, is one eminent and especiall end of the peculiar dispensation of Father, Sonne, and Spirit in the businesse of exalting the Glory of God in our Salvation: of the Electing love of the Father: the Purchasing love of the Sonne: And the Operative love of the Spirit.

§. 27:

1. It is a peculiar end of the Electing love of the Father: Ephes. 1. 4. *He hath chosen us that we should be holy and unblameable.* So Isa. 4. 3, 4. His aime and designe in choosing of us was, that we should be Holy, and unblameable before him in love. This he is to accomplish and will bring about in them that are his. He chooses us to Salvation, through the sanctification of the Spirit, and belief of the truth: 2 Thess. 2. 13. This the Father designed as the first and immediate end of Electing love: And proposes the Consideration of that Love, as a motive to Holinesse. 1 Joh. 4. 8, 9, 10.

2. It is so also of the exceeding love of the Son, whereof the Testimonys are innumerable. I shall give but one or two: Tit. 2. 14. *Who gave himselfe for us, that he might redeem us from all iniquity, and purify to himselfe a peculiar people zealous of good works.* This was his aime his designe in giving himselfe for us: as Ephes. 5. 26, 27. *Christ loved the Church and gave himselfe for it, that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himselfe a glorious Church, not having spot or wrinkle or any such thing but that it should be holy and without blame.* 2 Cor. 5. 15, Rom. 6. 5.

3. It is the very worke of the Love of the Holy Ghost: his whole worke upon us, in us, for us consists in preparing of us for Obedience, enabling of us thereunto, and bringing forth the

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fruits

fruits of it, in us: and this he doth in opposition to a Righteousness of our own, either before it, or to be made up by it: Tit. 3. 5. I need not insist on this: The fruits of the Spirit in us are known Gal. 5. 22.

And thus have we a twofold bottom of the necessity of our Obedience, and personall Holiness: God hath appointed it: He requires it. And it is an eminent immediate End of the distinct dispensation of Father, Sonne, and Holy Ghost, in the worke of our Salvation. If Gods Sovereignty over us is to be owned; If his Love towards us be to be regarded, if the whole worke of the ever blessed Trinity, for us, in us, be of any moment, our Obedience is necessary.

§. 28. 3. It is necessary in respect of the end thereof: and that whether you Consider God, our selves, or the world.

1. The end of our Obedience in respect of God, is his Glory and Honour, Mal. 1. 6. This is Gods honour, all that we give him. It is true, he will take his honour from the stoutest and proudest Rebell in the world: but all we give him, is in our Obedience. The Glorifying of God by our Obedience, is all that we are or can be. Particularly,

1. It is the Glory of the Father: Mat. 5. 16. *Let your light shine before men, that they may see your Good works, and Glorify your Father which is in Heaven.* By our walking in the light of Faith, doth Glory arise to the Father. The fruits of his Love, of his Grace, of his Kindness, are seen upon us; and God is glorified in our behalfe: And

2. The Sonne is Glorified thereby. It is the will of God, that as all men honour the Father, so should they honour the Sonne: Joh. 5. 23. and how is this done, by believing in him, Joh. 14. 1. obeying of him. Hence, Joh. 17. 10. He says, He is Glorified in Believers: and prays for an increase of Grace and Union for them, that he may yet be more Glorified, and all might know, that as Mediator he was sent of God.

3. The Spirit is Glorified also by it: He is grieved by our Disobedience Ephes. 4. 30. and therefore his Glory is in our bringing forth fruit. He dwells in us as in his Temple: which is not to be defiled; Holiness becometh his Habitation for ever.

Now if this that hath been said, be not sufficient to evince a necessity

necessity of our Obedience, we must suppose our selves to speake with a sort of men, who regard neither the *Sovereignty*, nor Love, nor *Glory* of God, Father, Son, or Holy Ghost. Let men say what they please, though our Obedience should be all *lost*, and never regarded, which is impossible, (for God is not unjust to forget our labour of love) yet here is a sufficient bottom, ground and Reason of yeilding more Obedience unto God, then ever we shall doe, whilst we live in this world. I speake also only of Gospel Grounds of Obedience, and not of those that are *Naturall* and *Legall*, which are indispensable to all mankind.

2. The end in respect of our selves immediately, is threefold, 1. Honour. 2. Peace. 3. Usefullnesse.

§. 29.

1. *Honour*: It is by Holinesse that we are made like unto God, and his Image is renewed againe in us. This was our honour at our Creation; this exalted us above all our fellow creatures here below; we were made in the Image of God. This we lost by *sinne*, and became like the *beasts* that perish. To this honour of conformity to God, of bearing his Image, are we exalted againe by Holinesse alone. Be ye holy, says God, because I am Holy: 1 Pet. 1. 16. And be you perfect, that is, in doing good, as your Heavenly Father is perfect, Math. 5. 48. in a likeness and conformity to him. and herein is the Image of God renewed: Ephes. 4. 23, 24. Therein we put on the new man which after God is created in Righteousnesse, and Holinesse of truth. This was that which originally was attended with power and dominion; is still all that is beautifull or comely in the world; How it makes men honourable and precious in the sight of God, of Angels, of men, how alone it is that which is not despised, which is of price before the Lord; what contempt and scorne he hath of them in whom it is not, in what Abomination he hath them and all their ways, might easily be evinced;

2. *Peace*, by it we have Communion with God, wherein Peace alone is to be enjoyed. The *Wicked* are like a troubled Sea, that cannot rest, and there is no peace to them saith my God: Isa. 48. 21. There is no peace, rest, or quietnesse, in a distance, separation, or alienation from God. He is the rest of our soules: In the light of his Countenance is life & peace: Now if we walk in the light, as He is light, we have fellowship one with another, 1 Ioh 1. 7. and

§. 30.

verily our fellowship is with the Father, and with the Sonne Iesus Christ: v. 3. He that walkes in the light of new obedience, he hath Communion with God, and in his presence is fullnesse of joy for ever: without it there is nothing but darknesse, and wandring and confusion.

3. Usefullnesse, A man without Holinesse is good for nothing: Ephraim, saies the Prophet, *is an empty vine, that brings forth fruit to it selfe.* And what is such a vine good for? nothing, saith another Prophet, a man cannot make a pin of it, so much as to hang a vessell on: A barren tree is good for nothing, but to be cut downe for the fire. Notwithstanding the seeming usefullnesse of men, who serve the providence of God in their Generations, I could easily manifest that the *World* and the *Church* might want them, and that indeed in themselves they are good for nothing: only the holy man is *commune bonum*.

§. 32.

3. The end of it in respect of others, in the world is manifold.

1. It serves to the *Conviction*, and stopping the mouthes of some of the *Enemies* of God, both here and hereafter: Here, 1 Pet. 3. 16. *Keeping a good Conscience that wherein they speak against you as evil doers, they may be ashamed; beholding your good conversation in Christ.* By our keeping of a good Conscience men will be made ashamed of their false accusations. That whereas their malice and hatred of the *ways* of God; hath provoked them to speake all manner of evill of the *profession* of them; by the Holinesse and Righteousnesse of the *Saints*, they are convinced, and made ashamed, as a Thiefe is when he is taken, and be driven to acknowledge that God is amongst them, and that they are wicked themselves, Ioh. 17. 23. 2. Hereafter; It is said that the *Saints* shall judge the *World*: It is on this as well as upon other considerations. Their good works, their Righteousnesse, their Holiness shall be brought forth, and manifested to all the world, and the Righteousnesse of Gods judgements against wicked men, be thence evinced; See, saies Christ, *these are they that I love, whom you so despised and abhorred; and see, their works following them, this and that they have done, when you wallowed in your Abominations,* Math. 25. 42, 43.

2. The *Conversion* of others, 1 Pet. 2. 12. *Having your conversation honest among the Gentiles, that wherein they speak against you as evil doers, beholding your good works, they may glorify God in the day of visitation.* Math. 5. 17. Even *Revilers, Persecutors, Evil speakers,* have

have been overcome by the constant holy walking of Professours, and when their day of visitation hath come, have Glorified God on that account, 1 Pet. 3. 1, 2.

3. The Benefit of all: partly in keeping of Judgments from the residue of men, as ten good men would have preserved Sodom: partly, by their real communication of good to them, with whom they have to doe in their Generation. Holinesse makes a man a good man; usefull to all, and others eat of the fruits of the Spirit, that he brings forth continually. Gen. 18. 32. 33.

4. It is necessary in respect of the state and condition of Justified Persons; and that whether you consider their Relative state of Acceptation, or their state of Sanctification. §. 33.

1. They are Accepted and received into friendship, with an Holy God; a God of purer eyes then to behold iniquity; who hates every uncleane thing. And is it not necessary, that they should be Holy, who are admitted into his presence, walke in his sight, yea lay in his bosome? Should they not with all diligence cleanse themselves from all pollution of Flesh and Spirit; and 2 Cor. 2. 17 perfect Holinesse in the feare of the Lord?

2. In respect of Sanctification; we have in us a new creature, 2 Cor. 5. 17. this new Creature is fed, cherished, nourished, kept alive by the fruits of Holinesse: to what end hath God given us new Hearts, and new natures? Is it that we should kill them, stifle the creature that is found in us, in the wombe? that we should give him to the old man to be devoured?

5. It is necessary in respect of the proper place of Holinesse in the new Covenant, and that is twofold: §. 34.

1. Of the Means unto the end: God hath appointed, that Holinesse, shall be the means, the way, to that eternall life, which as in it selfe and originally is his gift, by Jesus Christ; so with regard to his constitution of our obedience, as the means of attaining it, is a reward: and God in bestowing of it a Rewarder. Rom. 6. 22. Heb. 11. 6. Gen. 15. 1. Psal. 19. 17. 58. 11. Math. 5. 12. chap. 10. 41. Rom. 4. 4. Col. 2. 18. chap. 3. 24. Heb. 10. 35. chap. 11. 26. 2 Pet. 2. 34.

2. It is a Testimony and pledge of Adoption: a signe and evidence



dence of Grace, that is, of *Acceptation* with God. And <sup>31</sup> the whole *expression* of our thankfulness. Now there is not one of all these *Causes* and *Reasons* of the necessity, the *indispensible* necessity, of our *Obedience*, good workes, and personall *Righteousnesse*, but would require a more large discourse to unfold and explain, then I have allotted to the proposall of them all: And innumerable others there are of the same import, that I cannot name. He that upon these *Accounts* doth not think univ<sup>er</sup>sall Holinesse and Obedience to be of *indispensible* necessity, unlesse also it be exalted into the roome of the *Obedience* and *Righteousnesse* of Christ, let him be filthy still.

§. 35.

These Objections being *Removed*, and having at the entrance of this Chapter, declared what is done on the part of Christ, as to our fellowship with him, in this *purchased* Grace, as to our *Acceptation* with God; It remaines that I now shew, what also is required and performed on our *part*, for the compleating thereof: this then consists in the ensuing particulars.

§. 36.

1. The *Saints* cordially approve of this *Righteousnesse*, as that alone which is absolutely *complete*, and able to make them *acceptable* before God. And this supposeth Five things:

1. Their cleare and full *conviction* of the necessity of a *Righteousnesse*, wherewith to *appeare* before God. This is alwaies in their thoughts. This in their whole lives they take for *granted*. Many men spend their daies in *obstinacy* and *hardnesse*, adding *drunkennesse* unto *thirst*, never once enquiring what their condition shall be, when they enter into *Eternity*. Others *trifle* away their *times* and their *soules*, losing the *wind* of empty hopes, and preparing to reap a *whirlewind* of wrath. But this lies at the bottom of all the *Saints* communion with Christ. A deep fixed, resolved *persuasion*, of an absolute and *indispensable* necessity of a *Righteousnesse*, wherewith to *appeare* before God. The *Holinesse* of Gods nature, the *Righteousnesse* of his Government, the *severity* of his Law, the *Terror* of his wrath, are alwaies before them. They have been all *convinced* of sinne, and have looked on themselves, as ready to sink under the *vengeance* due to it. They have all cried, *Men and Brethren, what shall we doe to be saved? Wherewith shall we appeare before God? And have all concluded, that it is in vaine to flatter themselves with hopes of escaping as they are by nature; If God be Holy, and Righteous, and of purer eyes, than to behold*

behold iniquity, they must have a Righteousnesse to stand before him: and they know what will be the cry one day, of those who now *beare up themselves*, as if they were otherwise minded, Isa. 53.15. Mich. 7. 6, 7.

2. They weigh their own Righteousnesse in the ballance, and find it wanting. And this two waies. §: 37.

1. In *Generall*, and upon the whole of the matter, at their first setting themselves before God. When men are convinced of the necessity of a Righteousnesse, they catch at every thing that presents it selfe to them for reliefe. Like men ready to *sinke* in deepe waters, catch at that that is next to save them from drowning, which sometimes proves a rotten stick, that sinkes with them. So did the Jewes Rom. 9. 31, 32. they caught hold of the Law, and it would not relieve them: and how they perished with it, the Apostle declares, Chap. 10. 14. The Law put them upon setting up a Righteousnesse of their own; this kept them doing, and in hope, but kept them from submitting to the Righteousnesse of God. Here many perish, and never get one step neerer God all their daies. This the Saints renounce. They have no confidence in the flesh: they know that all they can doe, all that the Law can doe, which is weake through the Flesh, will not *availle* them. See what judgement Paul makes of all a mans own Righteousnesse, Phil. 3. 8, 10. This they beare in their minds daily, this they fill their thoughts withall, that upon the account of what they have done, can doe, ever shall doe, they cannot be accepted with God, or justified thereby. This keeps their soules bumble, full of a sense of their own vilenesse all their daies.

2. In particular: they dayly weigh all their particular Actions in the ballance, and find them wanting, as to any such completenessse, as upon their own account to be accepted with God. Oh I sayes a Saint, if I had nothing to commend me unto God, but this prayer, this duty, this conquest of a Temptation, wherein I myselfe see so many failings, so much imperfection, could I appeare with any boldnesse before him? Shall I then piece up a garment of Righteousnesse out of my best duties; ah! it is all as a defiled cloath, Isa. 64. 6. These thoughts accompany them in all their duties: in their best and most choice performances. Lord what am I in my best estate? How little suitablenesse unto thy Holinesse is in my best duties? O spare me! in reference to the *best thing* \* Neh. 13. 12. that

that ever I did in my life. When a man who *lives* upon *convittions*, hath got some enlargements in duties, some conquest over a sinne or temptation, he *Hugs* himselfe, like *Micha* when he had got a *Levite* to be his Priest; now surely it shall be well with him; now *God* will *blesse* him, his heart is now at ease; he hath peace in what he hath done. But he who has *Communion* with *Christ*, when he is highest in duties of sanctification and holinesse, is clearest in the *Apprehension* of his own *unprofitablenesse*, and rejects every thought that might arise in his heart, of setting his peace in them, or upon them. He saies to his soule, doe these things seeme something to thee? Alas, thou hast to doe with an infinitely *Righteous God*, who looks through and through all that vanity, which thou art but little acquainted withall; and should he deale with thee, according to thy best workes, thou must perish.

§. 39.

3. They approve of, value and rejoyce in this Righteousnesse, for their *Acceptation*, which the Lord *Iesus* hath wrought out, and provided for them: this being discovered to them, they approve of it with all their hearts, and rest in it, *Isa.* 45. 24. Surely shall one say, in the Lord have I righteousness and strength. This is their voyce and language, when once the Righteousnesse of God in *Christ*, is made known to them: Here is Righteousnesse indeed, here have I rest for my soule. Like the *Merchant man* in the Gospell, *Math.* 13. 45, 46. that finds the *pearle of price*: I had been searching up and downe, I looked this and that way for helpe, but it was farre away: I spent my strength for that which was not bread; here is that indeed, which makes me rich for ever. When first the Righteousnesse of *Christ*, for *Acceptation* with God, is revealed to a poore labouring Soul, that hath sought for rest and hath found none, he is surprized and amazed, and is not able to containe it selfe: and such an one alwayes in his heart approves this Righteousnesse on a fivefold account.

§. 40.

1. As full of infinite wisdom: unto them that believe saith the Apostle, *Christ crucified*, is the wisdom of God, *1 Cor.* 1. 24. They see infinite Wisdom in this way of their *Acceptation* with God. In what darknesse, saies such an one, in what streights, in what intanglements, was my poor soule? How little able was I to look through the clouds and perplexities wherewith I was encompassed? I looked inwards, and there was nothing, but sinne, horror

horror, feare, tremblings; I looked upwards, and saw nothing but *wrath*, curses and *vengeance*; I knew that God was an *Holy* and *Righteous* God, and that no *uncleane* thing should abide before him; I knew that I was a *poore*, *vile*, *uncleane*, and *sinfull* creature, and how to bring these two together in *Peace*, I knew not: but in the *Righteousnesse* of Christ, doth a world of *Wisdom* open it selfe, dispelling all *difficulties* and *darknesse*, and manifesting a *Reconciliation* of all this. O the depth of the riches of the *wisdom* and *knowledge* of God! Rom. 11. 33. and Col. 2. 3. but of this before.

2. As full of *Grace*. He knows that *sinne* had shut up the whole way of *Grace* towards him; and whereas God *aymes* at nothing so much as the *manifestation* of his *Grace*, he was utterly cut short of it. Now to have a *complete* *Righteousnesse* provided, and yet *abundance* of *Grace* manifested, exceedingly delights the soule: to have Gods dealing with his *person*, all *Grace*, and dealing with his *Righteousnesse*, all *Justice*, takes up his thoughts. God every where assures us, that this *Righteousnesse* is of *Grace*. It is by *Grace*, and no more of *Workes*, Rom. 11. 6. as the Apostle at large sets it out, Ephes. 2. 7, 8, 9. It is from riches of *Grace* and *kindnesse*, that the provision of this *Righteousnesse* is made: it is of *meere Grace* that it is bestowed on us, it is not at all of *workes*: Though it be in its selfe, a *Righteousnesse* of *workes*, yet to us, it is of *meere Grace*. So Tit. 3. 4, 5, 6, 7. But after that the *kindnesse* and *love* of God our *Saviour* toward man appeared, Not by *workes* of *righteousnesse* which we have done, but according to his *mercy* he saved us, by the *washing* of *Regeneration*, and *renewing* of the *Holy Ghost*, Which he shed on us abundantly, through *Iesus Christ* our *Saviour*: That being justified by his *grace*, we should be made *heires* according to the hope of *evernall life*. The rise of all this dispensation is *kindnesse* and *Love*, that is *Grace*, v. 4. The way of *Communication*, negatively is not by *workes* of *Righteousnesse* that we have done; positively, by the *communication* of the *Holy Ghost*, v. 5. The meanes of whole procurement, is *Iesus Christ*, v. 6. And the work it selfe is by *grace*, v. 7. Here is use made of every word almost, whereby the exceeding rich *Grace*, *kindnesse*, *mercy*, and *goodnesse* of God may be expressed, all concurring in this worke. As, 1. *knows*, his *goodnesse*, *benignity*, *readinesse* to communicate of himselfe, and his good things that may be

§. 41.

F f

profita-

profitable to us. 2. *ἐλεηδερμία*, mercy, love, and propensity of mind to help, assist, relieve them of whom he speaks, towards whom he is so affected: & *ἔλεος*, mercy, forgiveness, compassion, tenderneſſe, to them that ſuffer: and *χάρις*, free pardoning, bounty, undeserved love: and all this is ſaid to be *τῷ θεῷ οὐκ ὀνείδιστον*; He exerciſes all theſe Properties and Attributes of his nature towards us, that he may ſave us: and in the beſtowing of it, giving us the Holy Ghoſt, it is ſaid, *ἐξέχευεν*, he poured him out, as water out of a veſſell, without ſtop and hesitation, and that not in a ſmall meaſure, but *πλεσίως*, richly and in abundance: whence as to the work it ſelfe, it is emphatically ſaid, *δικαιωδύτης τῇ ἐκείνῃ χάριτι*: juſtified by the grace of him, who is ſuch an one. And this doe the Saints of God in their communion with Chriſt, exceedingly rejoyce in before him, that the way of their Acceptation before God, is a way of Grace, kindneſſe and mercy, that they might not *boast* in themſelves, but in the Lord, and his goodneſſe; crying, how great is thy goodneſſe? how great is thy bounty?

§. 42.

3. They approve of it, and rejoyce in it, as a way of great peace and ſecurity to themſelves and their own ſoules. They remember what was their ſtate and condition, whileſt they went about to ſet up a Righteouſneſſe of their own, and were not ſubject to the Righteouſneſſe of Chriſt: how miſerably they were toſſed up and downe, with continuall fluctuating thoughts: ſometimes they had hope, and ſometimes were full of feare: ſometimes they thought themſelves in ſome good condition, and anon were at the very brink of Hell; their Conſciences being racked and torne, with ſinne and feare: but now, being juſtified by Faith, they have peace with God, Rom. 5. 1. All is quiet and ſerene: not only that ſtorme is over, but they are in the haven where they would be. They have abiding peace with God. Hence is that deſcription of Chriſt, to a poore ſoule, Iſa. 32. 2. *And a man ſhall be as an hiding place from the wind, and a covert from the tempeſt, as rivers of water in a dry place, as the ſhadow of a great rock in a weary land. Wind, and Tempeſt, and drought, and warineſſe, nothing now troubles the ſoule that is in Chriſt, he hath an hiding place and a covert, and rivers of water, and the ſhadow of a great rock, for his ſecurity. This is the great myſtery of Faith in this buſinneſſe of our Acceptation with God by Chriſt; that whereas the ſoule*

soule of a Believer finds enough in him, and upon him, to rend the very caule of the heart, to fill him with feares, terror, disquietments all his dayes, yet through Christ, he is at perfect peace with God, Isa. 26. 3. Psal. 4. 6, 7, 8. Hence do the soules of Believers exceedingly magnify Jesus Christ: that they can behold the face of God, with boldnesse, confidence, peace, joy, Assurance, that they can call him Father, beare themselves on his love, walke up and down in quietnesse and without feare; how glorious is the Son of God, in this Grace? They remember the wormwood & gall, that they have eaten, the vinegar and teares they have drunk, the trembling of their soules like an Aspen leafe that is shaken with the wind, when ever they thought of God, what contrivances they have had to hide, and flye and escape; to be brought now to settlement & security, must needs greatly affect them.

4. They cordially approve of this Righteousnesse because it is a way and meanes of the exceeding Exaltation and honour of the Lord Jesus, whom their soules doe love. Being once brought to an acquaintance with Jesus Christ, their hearts desire nothing more then that He may be honoured and glorified to the utmost, & in all things have the preheminance. Now what can more tend to the advancing and honouring of him in our hearts, then to know that He is made of God unto us, *Wisdom* and *Righteousnesse* 1 Cor. 1.30. Not that He is *this* or *that* part of our Acceptation with God: but He is *all*, He is the *whole*. They know that in the account of his working out their acceptation with God. He is

1. Honoured of God his Father: Phil. 2. 7. 8, 9, 10. He made himselfe of no reputation, and tooke upon him the forme of a servant, and was made in the likenesse of men. And being found in fashion as a man, he humbled himselfe and became obedient unto death, even the death of the crosse; wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in Heaven and things in earth, and things under the earth: and that every tongue should confesse, that Jesus Christ is Lord, to the Glory of God the Father. Whether that word *wherefore*, denotes a connexion of causality, or only a consequence, this is evident, that on the account of his suffering, and as the end of it, He was honoured and exalted of God; to an unspeakable preheminance, dignity, and Authority; according as God

§. 43.

§. 44.

Pl. 110. 1. 6.  
Pl. 2. 8, 9.  
Zech. 9. 10.  
Pl. 72. 8.  
Rom. 14. 11.  
Isa. 45. 23.  
Phil. 2. 10.



had promised him, on the same account : *Iſ. 53. 11, 12. A& 2. 36. A& 5. 30, 31.* And therefore it is ſaid, that when He had by himſelfe purged our finnes, He ſate down at the right hand of the Maieſty on high : *Heb. 1. 3.*

§. 45:

2. He is on this account honoured of all the Angels in Heaven, even becauſe of this great worke of bringing ſinners unto God; for they do not only bow down & deſire to look into the myſtery of the croſſe, *1 Pet. 1. 12.* but worship and praiſe him all ways on this account, *Revel. 5. 11, 12, 13, 14.* I heard the voyce of many Angels round about the throne, and living creatures, and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud voyce, worthy is the Lambe that was ſlaine, to receive power, and riches: and wiſedome, and ſtrength, and Honour, and Glory, and bleſſing. And every creature which is in Heaven and Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I ſaying, bleſſing, honour, glory, and power, be unto him that ſitteth on the Throne, and unto the Lambe for ever and ever. And the living creatures ſaid Amen, and the fore and twenty Elders fell down and worſhiped him, that liveth for ever and ever. The Reaſon given of this glorious and wonderfull Doxologie, this Attribution of Honour and Glory, to Jeſus Chriſt, by the whole Hoſt of Heaven, is becauſe he was the Lambe that was ſlaine: that is, becauſe of the worke of our Redemption, and our bringing unto God. And it is not a little reſreſhment and rejoycing to the ſouls of the Saints, to know, that all the Angels of God, the whole Hoſt of Heaven, which never ſinned, doe yet continually rejoyce, and aſcribe prays and honour to the Lord Jeſus, for his bringing them to peace and favour with God.

§. 46.

3. He is honoured by his Saints all the world over: and indeed if they doe not, who ſhould. If they honour him not as they honour the Father, they were of all men the moſt unworthy: but ſee what they doe *Revel. 1. 5, 6.* Unto him that loved us, and waſhed us from our finnes in his own blood, and hath made us Kings and Priests to God and his Father, to him be Glory for ever and ever, amen. *Chap. 5. 8, 9, 10.* The ſoure living creatures and ſour and twenty Elders, fell down before the Lambe, having every one of them harps, and golden viols full of Odors, which are the prayers of the Saints, and they ſung a new ſong, ſaying, thou art worthy to take the booke and to open the ſeales thereof: for thou waſt ſlain, & haſt redeemed us unto God by thy blood, out of every

every

every kindred, and tongue, and people, and Nation, and hast made us unto God Kings, and priests, and we shall raigne on the earth. The great solemne worship of the Christian Church, consists in this *Assignation* of Honour and Glory to the Lord Jesus: therefore doe they love him, honour him, delight in him, as Paul. Phil. 3. 8. and so the Spouse, Cant. 5. 9, 10, 11. and this is on this account.

5. They cordially approve of this Righteousnesse, this way of Acceptation as that which brings Glory to God as such. When they were labouring under the guilt of sinne, that which did most of all perplex their soules was, that their safety was inconsistent with the Glory and honour of the great God; with his Justice, Faithfulnessse, and truth; all which were engaged for the destruction of sinne; and how to come off from ruine, without the loss of their honour he saw not. But now by the Revelation of this Righteousnesse from Faith, to Faith, they plainly see, that all the properties of God are exceedingly glorified, in the pardon, Justification, and Acceptance of poor sinners. As before was manifested.

§. 47.

Rom. 1. 17.  
10. 3, 4.

And this is the first way whereby the Saints hold daily communion with the Lord Jesus, in this purchased Grace of Acceptation with God. They consider, approve of, and rejoyce in the way, meanes, and thing it selfe.

2. They make an *Actual* commutation with the Lord Jesus, as to their sins and his Righteousnesse: of this there are also sundry parts.

§. 48.

1. They Continually keep alive upon their hearts a sense of the guilt & evill of sin, even then when they are under some comfortable persuasions of their personall Acceptance with God. Sense of pardon takes away the horrour and feare, but not a due sense of the guilt of sinne. It is the daily exercise of the Saints of God, to consider the great provocation that is in sinne, their sinnes; the sin of their nature and lives; to render themselves vile in their own hearts and thoughts on that account: to compare it with the terrour of the Lord: and to judge themselves continually. This they doe in *Generall*, my sin is ever before me, says David, They set sinne before them not to terrify and affright their soules with it, but that a due sense of the evill of it, may be kept alive upon their hearts.

§. 49.

2. They gather up in their thoughts the sins for which they have

have not made a *particular reckoning* with God in Christ: or if they have begun so to doe, yet they have not made cleare worke of it, nor come to a cleare and comfortable issue: There is nothing more *dreadfull* then for a man to be able to *digest* his convictions: to have sin looke him in the face, and speak perhaps some words of terror to him, and to be able by any *charmes* of diversions or delays, to put it off, without comming to a full tryall as to state and condition in reference thereunto. This the *Saints* doe. They gather up their sinnes, lay them in the *ballance* of the Law; see and consider their weight and desert. And then

6. 50.

3. They make this *commutation* I speak of with Jesus Christ: that is,

1. They seriously consider, and by Faith conquer all objections to the contrary, that Jesus Christ by the *will* and *appointment* of the Father, hath really *undergone* the punishment that was due to those sinnes, they laye now under his eye and consideration: Isa. 53. 6. 2 Cor. 5. 21. He hath as certainly and really answered the *Justice* of God, for them, as if he *himselfe*, the sinner, should at that instant be *cast* into Hell, he could doe.

6. 51.

. 84. 2

2. They hearken to the voyce of Christ calling them to him with their burden; *come unto me ye that are weary and heavy laden: I will give you rest.* Come thou (poor soule) with thy *guilt* of sinne: why what to doe? why, this is *mine* saith Christ: this Agreement I made with my Father, that I should *come*, and take thy sinnes, and *bear* them away: They were my lot. Give me thy burden, give me all thy sinnes; thou knowest not what to doe with them, I know how to dispose of them well enough, so that God shall be glorified and thy soule delivered. Hereupon,

6. 52.

3. They lay downe their sinnes at the Crosse of Christ, upon his shoulders: This is Faiths *great* and *bold* venture upon the Grace, Faithfulness and Truth of God. To stand by the *crosse* and say, ah! He is *bruised* for my sinnes, and *wounded* for my transgressions, and the *chastisement* of my peace is upon him. He is thus *made sinne* for me. Here I give up my sinnes to him that is able to *bear* them, to *undergoe* them. He requires it of my hands, that I should be *content* that he should *undertake* for them, and that I *heartily* consent unto. This is *every days* worke. I know

not how any peace can be maintained with God, without it. If it be the work of *foibles* to receive Christ, as made *sinne* for us, we must receive him, as *one* that takes our *sinnes* upon him. Not as though he dyed any more, or *suffered* any more: but as the faith of the Saints of *old*, made that present, and done before their eyes (not come to passe, Heb. 11.1.) So faith now, makes that present, which was accomplished and *past* many generations agoe. This it is to know Christ Crucified.

4. Having thus by Faith given up their *sinnes* to Christ, & seen God laying them all on him, they draw nigh, and take from him, that *Righteousnesse* which he hath wrought out for them: so fulfilling the whole of that of the Apostle, 2 Cor. 5. 21. *He was made sinne for us, that we might become the righteousness of God in him.* They consider him tendering himselfe and his *Righteousnesse*, to be their *Righteousnesse* before God: they take it, and accept of it, and complacat this blessed *bartering* and exchange of Faith. Anger, Curse, Wrath, death, sinne as to its guilt, He took it all, and takes it all away; with him we leave what ever of this nature belongs to us, and from him we receive, Love, Life, *Righteousnesse* and peace.

Obj. But it may be said, surely this *course* of procedure can never be acceptable to Jesus Christ: What? shall we daily come to him, with our *Filth*, our *Guilt*, our *Sinnes*? may He not, will He not bid us keep them to our selves, they are our own; shall we be allwaies *giving* sinnes, and taking *Righteousnesse*?

Ans. There is not *any thing* that Jesus Christ is more delighted with, then that his Saints should allwaies hold communion with him, as to this business of *giving* and *receiving*. For

1. This exceedingly *honours* him, and gives him the Glory that is his due; many indeed cry *Lord, Lord*, and make mention of him, but *honour* him not at all. How so? They take his *workes* out of his hands, and ascribe it unto other things; their *Repentance*, their *Duties*, shall beare their iniquities. They doe not say so, but they doe so. The commutation they make, if they make any, it is with themselves. All their *bartering* about sinne, is in and with their own *foyles*. The work that Christ came to doe in the world, was to *bear* our iniquities, and lay down his life a Ransome for our sinnes. The Cup He had to drink of, was filled with our sinnes, as to the *punishment* due to them.

§. 53.

§. 54.

§. 55.

them. What greater *dishonour* then can be doneto the Lord *Iesus*, then to ascribe *this work* to any thing else: to think to get rid of our sinnes any other way, or meanes. Herein, then I say, is *Christ honoured* indeed, when we goe to him with *our sinnes*, by Faith: and say unto him: Lord this is thy worke: this is that for which thou *camest into the World*; this is that thou hast undertaken to doe; thou callest for my *burthen*, which is too heavy for me to beare: take it blessed Redeemer: thou tenderest thy *Righteousnesse*, that is my portion. Then is *Christ honoured*, then is the *Glory of Mediation* ascribed to him, when we walke with him in this *Communion*.

§. 56.

2. This exceedingly *endeares* the soules of the Saints to him, and *constraines* them to put a due *valuation* upon him, his *Love*, his *Righteousnesse* and *Grace*. When they *find*, and have the *daily use* of it, then they do it. Who would not *love him*: I have been with the Lord *Iesus*, may the *poore soule* say: I have *left my sins*, my *burthen* with him, and he hath given me his *Righteousnesse*, wherewith I am going with *boldnesse* to God. I was *dead*, and am *alive*, for He *died* for me; I was *curst*, and am *blessed*, for He was made a *curse* for me; I was *troubled*, but have *peace*, for the *chastisement* of my peace was upon him; I knew not what to doe, nor whither to cause my *sorrow* to goe; by him have I received joy *unspeakable* and *Glorious*: if I do not *love him*, *delight* in him, *obey him*, *live to him*, *dye for him*, I am worse then the *Devills* in hell. Now the great *ayme* of *Christ* in the world, is, to have an *high place* and *esteeme* in the *hearts* of his people: to have there, (as He hath in himselfe,) the *prebeminence* in all things; not to be *justled* up and *downe* among other things: to be all, and in all. And thus are the Saints of God prepared to *esteeme him*, upon the *engaging* themselves to this *Communion* with him.

§. 57.

*Obj.* Yea, but you will say, if this be so, what need we to *repent*, or *amend* our wayes, it is but *going* to *Christ* by *faith*, making this *exchange* with him, and so we may *sinne* that *grace* may abound?

*Ans.* I judge no mans *person*: but this I must needs say, that I do not understand, how a man that *makes this oblation* in cold blood, not under a *temptation* or *accidentall darknesse*, can have any *true* or *reall acquaintance* with *Iesus Christ*: however this I

am

am certaine of, that this Communion in its selfe, produces quite other effects, then those supposed. For

1. For Repentance; it is I suppose, a Gospel Repentance that is intended. For a Legall bondage Repentance full of dread, amazement, terror, selfe-love, astonishment at the presence of God, I confesse this Communion takes it away, prevents it, casts it out, with its bondage and feare: But for Gospel Repentance, whose nature consists in Godly sorrow for sinne, with its relinquishment, proceeding from Faith, Love, and Abhorrency of sinne, on accounts of Father, Son, and Spirit, both Law, and Love, that this should be hindered by this Communion, is not possible. I told you that the Foundation of this Communion, is laid in a deep, serious, daily consideration of sinne, its guilt, vilenesse and abomination, and our own vilenesse on that account. That a sense hereof is to be kept alive in and upon the heart of every one, that will enjoy this Communion with Christ: without it Christ is of no value, nor esteeme to him. Now is it possible that a man should dayly fill his heart, with the thoughts of the vilenesse of sinne, on all considerations what ever, of Law, Love, Grace, Gospel, life and death, and be filled with selfe abhorrency on this account, and yet be a stranger to Godly sorrow? Here is the mistake, the Foundation of this Communion, is laid in that, which they suppose it overthrowes.

2. But what shall we say for obedience: if Christ be so Glorified and honoured by taking our sinnes, the more we bring to him the more will he be glorified. A man could not suppose that this Objection would be made, but that the Holy Ghost, who knows what is in man, and his heart, hath made it for them, and in their name, Rom. 6. 1, 2, 3. The very same Doctrine that I have insisted on, being delivered Chap. 5. 18, 19, 20. The same objection is made to it; and for those who think it may have any weight, I referre them to the Answer given in that Chapter by the Apostle, as also to what was said before to the necessity of our obedience, notwithstanding the Imputation of the Righteousnes of Christ.

But you will say: How should we addresse our selves to the performance of this duty: what path are we to walk in?

1. Faith exercises it's selfe in it especially three waies.

1. In Meditation. The heart goes over in its own thoughts the



part above insisted on, sometimes severally, sometimes joyntly; sometimes fixing primarily on one thing, sometimes on another, and sometimes going over the whole. At one time perhaps the soule is most upon consideration of its own sinfulness, and filling it selfe with shame, and selfe abhorrency on that account; sometimes it is filled with the thoughts of the Righteousnesse of Christ, and with joy unspeakable, and glorious on that account. Especially on great occasions, when grieved and burthened by negligence or eruption of corruption, then the soule goes over the whole work, and so drives things to an issue with God, and takes up the peace that Christ hath wrought out for him.

2. Considering and enquiring into the promises of the Gospell, which hold out all these things; the Excellency, Fullnesse and Suitableness of the Righteousnesse of Christ, the Rejection of all false Righteousnesse, and the commutation made in the Love of God, which was formerly insisted on.

3. In Prayer: herein doe their Soules goe through this work day by day. And this communion have all the Saints with the Lord Jesus, as to their Acceptation with God, which was the first thing proposed to consideration.

## CHAP. IX.

*Of Communion with Christ in holinesse. The severall Acts ascribed unto the Lord Christ herein. 1. His Intercession, 2. Sending of the Spirit. 3. Bestows habituell Grace; What that is, and wherein it consists, This purchased by Christ: bestowed by him. Of actuall Grace. How the Saints hold communion with Christ in these things: manifested in sundry particulars.*

§ 1.

**O**ur Communion with the Lord Jesus, as to that Grace of Sanctification, and Purification, whereof we have made mention in the severall distinctions, and degrees thereof formerly, is nextly to be considered. And herein the former Method must be observed; and we must shew. 1. What are the peculiar *Actings* of the Lord Christ as to this Communion: and 2<sup>dly</sup> what is the *Duty* of the Saints herein. The

The summe is, how we hold Communion with Christ in *Holineſſe*, as well as in *Righteouſneſſe*, and that very briefly.

There are ſeverall *Acts* aſcribed unto the Lord Jeſus in reference to this particular: as,

ſ. 3.

1. His *Interceding* with the Father, by *vertus* of his Oblation in the behalfe of his, that he would beſtow the *Holy Spirit* on them. Here I chuſe to enter, becauſe, of the oblation of Chriſt it ſelfe, I have ſpoken before. Otherwiſe every thing is to be run up to that head, that ſourſe and ſpring. There lies the foundation of all ſpirituall mercies whatever: as afterwards alſo ſhall be manifeſted: Now the Spirit, as unto us, a *Spirit of Grace, Holineſſe* and *Conſolation*, is of the purchaſe of Chriſt. It is upon the matter, the great promiſe of the New Covenant, Ezek. 11. 19. *I will put a new Spirit within you*: So alſo, Chap. 36. v. 27. Jerem. 32. 39, 40. and in ſundry other places. where- of afterwards. Chriſt is the Mediator and Surety of this new Covenant, Heb. 7. 22., *Jeſus was made Surety of a better Teſtament*, or rather Covenant. A Teſtament needs no Surety. He is the undertaker on the part of God and man alſo. Of man to give ſatisfaction; of God to beſtow the whole Grace of the Promiſe, as Chap. 9. 15. *For this cauſe he is the Mediator of the New Teſtament, that by meanes of death, for the Redemption of Tranſgreſſions that were under the firſt Teſtament, they which are called, might receive the promiſe of eternall inheritance.* He both ſatisfied for ſin, and procured the promiſe. He procures all the Love and Kindneſſe, which are the fruits of the Covenant; being himſelfe the Originall promiſe thereof, Gen. 3. 16. The whole being ſo ordered in all things, and made ſure, 2 Sam. 23. 5. that the reſidue of its Effects, ſhould all be derived from him, depend upon him, and be procured by him, that he in all things might have the prebeminence, Col. 1. 19. according to the compact and agreement made with him, Iſa. 53. 12. They are all the Purchaſe of his blood, and therefore the Spirit alſo, as promiſed in that Covenant, 1 Cor. 1. 20. Now the whole Fruit and Purchaſe of his Death, is made out from the Father upon his Interceſſion. This Ioh. 14. 16, 17, 18. He promiſeth his Diſciples, that he will purſue the worke which he hath in hand in their behalfe, and intercede with the Father for the Spirit, as a fruit of his purchaſe. Therefore He tells them, that He will not pray the Father for his Love unto them,

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because

because the Eternall Love of the Father, is not the *Fruit*, but the *Fountain* of his Purchase: but the Spirit that is a *Fruit*, that (saith He) *I will pray the Father for &c.* And what Christ asketh the Father as Mediator, to bestow on us, that is part of his Purchase\*, being promised unto him upon his undertaking to doe the will of God. And this is the First thing that is to be considered in the Lord Iesus, as to the communication of the Spirit of Sanctification and purification; (the First thing to be considered in this our Communion with him) He *intercedes* with his Father, that he may be bestowed on us, as a Fruit of his Death and Bloodshed in our behalfe. This is the Relation of the Spirit of Holinesse as bestowed on us, unto the Mediation of Christ. He is the great \* foundation of the *covenant of Grace*; being himselve everlastingly *destinated*, and freely given to make a purchase of all the good things thereof. Receiving according to promise the Holy Ghost, Acts 2.33. he sheds him abroad on his own. This Faith considers, fixes on, dwells upon. For

2ly His Prayer being granted (as the Father *alwaies bears him*) He actually sends his Spirit into the Hearts of his Saints, there to dwell in his stead, and to doe all things for them, and in them, which He himselve hath to doe. This Secondly is the Lord Christ by Faith to be Eyed in: and that not only in respect of the first *enduing* of our hearts with his Holy Spirit, but also of the continuall *supplies* of it, drawing forth, and exciting more effectuell *Operations* and *Actings* of that indwelling Spirit. Hence, though Ioh. 14. 16. He says, *the Father will give them the Comforter*, because the Originall and *Soveraigne Dispensation* is in his hand, and it is by him made out upon the *Intercession* of Christ, yet not being bestowed *immediatly* on us, but (as it were) *given* into the hand of Christ for us, He affirms, that (as to Actuell collation or bestowing) he *sends him himselve*. Chap. 15. v. 26. *I will send the Comforter to you from the Father.* He receives him from his Father, and *Actuallly* sends him unto his Saints. So Chapt. 16. 7. *I will send him*: and v. 14. 15. He manifests *how* he will send him, He will furnish him with that which is *his*, to bestow upon them: *He shall take of mine* (of that which is properly and peculiarly *so*, mine as Mediatour, the fruit of my Life and Death unto Holinesse) *and give it unto you.* but of these things more afterwards. This then is the Second thing that

\* Psal. 2. 8.  
Isa. 53. 12.  
Psal. 40. 8.  
9, 10, 11, 12.

\* Gen. 3. 15.  
Isa. 42. 6.  
49. 8.  
Dan. 9. 24.

Joh. 11. 42.

Vicariam navare operam.  
Tertull.  
Prov. 1. 23.

that the Lord Christ *doth*, and which is to be eyed in him, he sends his *Holy Spirit* into our Hearts, which is the *efficient* cause of all Holinesse and Sanctification, quickening, enlightning, purifying the Soules of his Saints. How our *union* with him, with all the benefits thereon depending, floweth from this his communication of the *spirit* unto us, to *abide* with us, and to *dwell* in us, I have at large elsewhere declared: where also this whole matter is more fully opened. And this is to be considered in him by faith, in reference to the Spirit its selfe.

Titus 3. 56.

Saints Perseverance, cap. 8. p. 189.

2<sup>17</sup> There is that, which we call *Habitual Grace*, that is, the *Fruits of the Spirit*, the Spirit which is borne of the Spirit: Ioh. 3. 6. That which is borne of, or produced by the Holy Ghost, in the heart or soule of a man when he is regenerate, that which makes him so, is spirit; in opposition to the flesh, or that enmity which is in us by nature against God: It is, *Faith*, Love, Joy, Hope, and the rest of the Graces of the Gospel, in their root or common principle. Concerning which these two things are to be observed.

§. 4.

Gal. 5. 17.

1. That though many particular Graces are mentioned, yet there are not different *Habits* or *Qualities* in us; nor severall or distinct *principles*, to answer them; but only the same *Habit* or *Spiritual principle*, putting forth it selfe in various operations, or wayes of *working*, according to the variety of the Objects which it goeth forth unto, is their common principle. So that it is called and distinguished as above, rather in respect of *actual exercise*, with relation to its objects, then *habitual Inherence*, it being one Root, which hath these many Branches.

§. 5.

2 Cor. 5. 17.

2. This is that which I intend by this *Habit of Grace*. A new *gracious Spirituall* life, or principle, created, and bestowed on the Soule, whereby it is changed in all its *Faculties and Affections*, fitted, and enabled to goe forth, in the way of obedience, unto every divine Object, that is proposed unto it, according to the mind of God. For Instance. The mind can discern of *Spirituall things* in a *Spirituall* manner, and therein it is *Light*, *Illumination*. The whole

2 Cor. 5. 17.

Ezek. 11. 19.

18. 31.

36. 25.

Gal. 6. 15.

Ephes. 2. 15.

5. 24.

Col. 3. 10. 1 Pet. 2. 2. Ioh. 3. 6. b Col. 3. 3, 4. Ephes. 2. 1, 5. Rom. 8. 11. Ioh. 5. 21. ch. 6. 63. c Psal. 51. 10. Ephes. 2. 10. ch. 4. 24. Col. 3. 10. 2 Cor. 5. 17. d 2 Cor. 3. 6. 2 Cor. 4. 6. Act. 5. 31. Luk. 1. 79. Ioh. 4. 14. Ioh. 3. 27. 1 Cor. 2. 12. Ephes. 4. 7. Phil. 1. 29. e Acts 26. 18. Ephes. 5. 8. 2 Cor. 5. 17. Ioh. 5. 24. f 1 Cor. 2. 12. Ephes. 1. 18. 2 Cor. 3. 18. & 4. 6.

soule closeth with Christ, as held forth in the Promises of the Gospell for Righteousnesse and Salvation, that is Faith: which being the maine and principall work of it, is often gives Denomination unto the whole. So when it rests in God, in Christ, with Delight, Desire, and complacency, it is called Love, being indeed the Principle suiting all the Faculties of our soules for Spirituall and living Operations, according to their naturall use. Now it differs.

§. 6.

1. From the Spirit dwelling in the Saints: for it is a created Quality. The Spirit dwells in us as a Free Agent in an Holy Habitation. This Grace as a Quality, remains in us, as in its own proper Subject, that hath not any subsistence but therein, and is capeable of being imended or restrained under great variety of degrees.

\* 2 Cor. 3. 5.  
Psal 119. 36.  
Phil. 2. 13.

2. From actuall Grace which is transient, this making its Residence in the soule. \* Actuall Grace is an Elapse of Divine Influence and Assistance, working in and by the Soul, any Spirituall Act or Duty whatsoever, without any praesistence unto that Act or Continuance after it, God working in us, both to will and to doe. But this Habituall Grace is alwaies resident in us, causing the soule to be a meet principle for all those holy and Spirituall operations, which by Actuall Grace are to be performed. And

Cant. 5. 2.  
Revel. 1. 5.  
3. 2, 3.  
A. 17, 18, 19.  
Hof. 14. 4.  
Psal. 51. &c.

3. It is capable of Augmentation and Diminution, as was said. In some it is more large and more Effectuall then in others: Yea in some persons more at one time then another: Hence are those Dyings, Decays, Ruines, Recoverys, Complaynts and Rejoycings, whereof so frequent mention is made in the Scripture.

§. 7.

These things being premised, as to the nature of it: Let us now consider what we are to Eye in the Lord Iesus, in reference hereunto, to make an entrance into our Communion with him therein, as things by him, or on his part performed.

John 1. 12.

1. As I said of the Spirit, so (in the first place) I say of this, it is of the Purchase of Christ, and is so to be looked on. It is given unto us, for his sake to believe on him: Phil. 1. 29. The Lord, on the behalfe of Christ, for his sake, because it is purchased, & procured by him for us, bestowes Faith, & (by same rule) all grace upon us. We are blessed with all spirituall blessings in His heavenly places in him, Eph. 1. 3. IN HIM, that is, in & through his Mediation for us. His Oblation

\* Joh. 2. 1, 2.

Oblation and Intercession lye at the bottome of this dispensation. Were not Grace by them procured, it would never by any one soule be enjoyed. All Grace is from this fountaine. In our receiving it from Christ, we must still consider what it cost him; want of this weakens faith in its proper workings: His whole intercession is founded on his *Oblation*: 1 Joh. 2. 1, 2. What he purchased by his Death, that (nor more, nor lesse as hath been often said) He *intercedeth* may be bestowed. And he prays that all his *Saints* may have this Grace whereof we speake, Joh. 17. 17. Did we continually consider all Grace as the fruit of the *Purchase* of Christ, it would be an exceeding *Endearment* on our Spirit. Nor can we without this *consideration* according to the tenor of the Gospell, aske or expect any Grace. It is no prejudice to the free Grace of the *Father*, to look on any thing as the purchase of the *Son*. It was from that Grace, that he made that *Purchase*. And in the Receiving of Grace from God, we have not *Communion* with Christ, who is yet the *treasury* and store house of it; unlesse we look upon it as his *purchase*. He hath obtained that we should be *sanctified* through out, have *life* in us, be humble, *holy*, believing, dividing the spoyle with the mighty, by destroying the workes of the *Devill* in us.

Rom. 8. 32

Ephes. 5. 25

26, 27.

Tit. 2. 14.

Rom. 6. 4.

2. The Lord Christ doth *Actually* Communicate this Grace unto his *Saints*, and bestows it on them. Of his fullnesse we have all received, and Grace for Grace, Joh. 1. 16. For

1. The Father actually *invests* him with all the Grace, whereof by *Compact* and Agreement, he hath made a *purchase* (as he received the promise of the Spirit) which is all that is of use for the bringing his many *Sonnes* to *Glory*. It pleased the Father, that in him all fullnesse should dwell. Col. 1. 17. That he should be invested with a Fullnesse of that grace which is needfull for his People. This himselfe calls the *Power* of giving *Eternall Life* to his *Elec*: John 17. 2. Which power is not only his *Abilitie* to doe it, but also his *Right* to doe it. Hence this Delivering of all things unto him by his Father, he lays as the bottome of his inviting sinners unto him for Refreshment. All things are delivered unto me of my Father Math. 11. 37. Come unto me all that labour and are heavy laden, and I will give you Rest. v. 28.

This



This being the Covenant of the Father with him, and his promise unto him, that upon the making his soule an Offering for sinne, He should see his seed, and the pleasure of the Lord should prosper in his hand: Isa. 53. 10. and in the verses following, the pouring out of his soule unto death, and bearing the sinnes of many, is laid as the bottome and procuring cause of these things. 1. of Justification, by his knowledge he shall justify many. 2. Of Sanctification; in destroying the workes of the Divell: v. 11. 12. Thus comes our mercifull High Priest to be the great possessor of all Grace, that he may give out to us according to his own pleasure; quickning whom he will. He hath it in him really as our Head, in that he received not that spirit by measure Joh. 3. 34. which is the bond of Union between him and us, 1 Cor. 6. 17. whereby holding him the Head, we are filled with his fullnesse Ephes. 1. 22 23. Col. 2. 19. He hath it as a Common person intrusted with it on our behalfe: Rom. 5. 14, 15, 16, 17. The last Adam is made unto us a quickning spirit, 1 Cor. 15. 45. He is also a Treasury of this Grace in a morall and law sense; not only as it pleased the Father, that all fullnesse should dwell in him, Col. 1. 19. but also because in his mediation, as hath been declared, is founded the whole dispensation of Grace.

2. Being thus actually vested with this power and privilege and fullnesse, He designes the spirit to take of this fullnesse, and to give it unto us. He shall take of mine and shew it unto you; Joh. 16. 15. The Spirit takes of that Fullnesse that is in Christ, and in the Name of the Lord Iesus, bestows it actually on them, for whose Sanctification He is sent. Concerning the manner and Allmighty efficacy of the Spirit of Grace, whereby this is done (I meane, this actuall Collation of Grace upon his peculiar ones) more will be spoken afterwards.

¶ 9.

3. For Actuall Grace, or that Influence of power whereby the Saints are enabled to performe particular Duties according to the mind of God, there is not any need of further Enlargement about it. What concerns our Communion with the Lord Christ therein, holds proportion with what was spoken before.

There remaineth only one thing more to be observed concerning those things, whereof mention hath been made, and I proceed to the way whereby we carry on communion with the Lord Iesus

Iesus in all these. And that is, that these things may be considered two ways.

1. In respect of their *First Collation or bestowing on the Soul.*
2. In respect of their *Continuance and Increase, as unto the Degrees of them.*

In the *First* sense, as to the *reall* Communicating of the Spirit of Grace unto the Soul, so raising it from *Death* unto *Life*, the Saints have no kind of *Communion* with Christ therein, but only what consists in a *passive* Reception of that life-giving, quickening Spirit and power. They are but as the *dead bones* in the Prophet, the wind blowe on them, and they live: as *Lazarus* in the Grave, Christ calls and they come forth; the call being accompanied with *life*, and *power*. This then is not that whereof particularly I speake. But it is the *second* in respect of further Efficacy of the Spirit, and *Increase* of Grace, both *Habitually* and *Actually*, whereby we become more *holy*, and to be more *powerfull* in walking with God, have more fruite in Obedience, and successe against Temptations: And in this they hold *Communion* with the Lord Christ: And wherein and how they do it, shall now be declared.

1. They continually eye the Lord Iesus as the Great *Joseph*, that hath the *disposall* of all the *Granaries* of the Kingdom of Heaven, committed unto him; as one in whom it hath pleased the Father to gather *All things* unto an *Head*, Ephes. 1. 10. that from him *all things* might be dispensed unto them. All *Treasures*, all *fullnesse*, the Spirit not by *measure*, are in him. And this *Fullnesse* in this *Joseph* in reference to their condition, they eye in these Three *Particulars*.

§. 10:

1. In the preparation unto the dispensation mentioned, in the *Expiating, Purgings, Purifying* Efficacy of his Blood, It was a Sacrifice not only of *Attonement* as offered, but also of *purification*, as powred out. This the Apostle eminently sets forth, Heb. 9. 13. 14. For if the blood of Bulls and Goats, and the *Ashes* of an Heifer, sprinkling the uncleane sanctifieth to the purifying of the flesh, How much more shall the blood of Christ who through the eternall Spirit offered himselfe without spot unto God, purge your Consciences from dead works that you may serve the Living God. This blood of his is that which answers all *Typeall* institutions, for carnall purification, and therefore hath a *spiritually* purifying, cleansing, sanctifying

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vertue in it selfe, as offered and powred out. Hence it is called a fountain for sinne and for uncleannesse, Zech. 13. 1. that is, for their washing and taking away. A fountain opened, ready prepared, vertuous, efficacious in its selfe, before any be put into it: because poured out, instituted, appointed to that purpose. The Saints see that in themselves they are still exceedingly defiled: (and indeed to have a sight of the Defilements of sinne, is a more spirituall discovery, then to have only a sense of the guilt of sinne. This follows every conviction, & is commensurate unto it; that usually only such as reveale the Purity and Holinesse of God, and all his ways.) Hereupon they cry with shame within themselves, *Uncleane, Uncleane.* Uncleane in their Natures, Uncleane in their Persons; Uncleane in their Conversations. All rolled in the blood of their defilements: their Hearts being by nature a very sinke, and their Lives a Dunghill. They know also, that no uncleane thing shall enter into the Kingdome of God, or have place in the new Jerusalem: that God is of purer eyes then to behold iniquity. They cannot endure to look on themselves, & how shall they dare to appeare in his presence? What Remedies shall they now use? Though they wash themselves with Nitre, and take them much sope, yet their iniquity will continue marked, Jerem. 2. 22. Wherewith then shall they come before the Lord? For the removall of this, I say, they looke in the first place to the purifying vertue of the blood of Christ, which is able to cleanse them from all their finnes; 1 Joh. 1. 7. Being the Spring from whence floweth all the purifying vertue, which in the Issue will take away all their spots and Stainer; make them holy and without blemish, and (in the end) present them glorious unto himselfe, Eph. 5. 26, 27. This they dwell upon with thoughts of faith; they roll it in their minds and spirits. Here faith obtaines new life, new vigor, when a sense of villenesse hath even overwhelmed it. Here is a fountain opened; draw nigh and see its beauty, purity, efficacy. Here is a foundation laid of that worke, whose accomplishment we long for. One moments Communion with Christ by faith herein, is more effectuall to the purging of the soule, to the increasing of Graces, then the utmost selfe endeavours of a 1000 ages.

2. They Eye the Blood of Christ, as the Blood of Sprinkling. Coming to Jesus the Mediator of the new Covenant, they come to the

Ezek. 16.  
4, 6. &c.  
Joh. 3. 3, 5, 8.  
Πάτερ ἡμῶν  
Revel. 21. 27.  
Heb. 1. 13.

§. II.

Λίμα, 29  
ΤΙΣΜΕ.

**H h a**

**unto**

unto Universall Holinesse and purity. Having therefore these Promises (Dearly Beloved) let us cleanse our selves from all filthinesse of flesh and Spirit, perfecting Holinesse in the feare of the Lord, 2 Cor. 7. 1. This then the Saints doe; they eye the Blood of Christ as it is in the Promise, ready to issue out upon the Soule for the purification thereof: and thence is purging and cleansing vertue to be communicated unto them, and by the blood of Christ are they to be purged from all their sinnes, Joh. 1. 7. Thus farre as it were, this Purifying blood thus prepared and made ready is at some distance to the soule. Though it be shed to this purpose, that it might purge, cleanse, and Sanctify, though it be taken up with the bunch of Hyssop in the Promises, yet the soule may not partake of it: wherefore

§. 12.

3. They look upon him, as in his own Spirit he is the only Dispenser of the Spirit, and of all Grace of Sanctification and Holinesse. They consider that upon his Intercession it is granted to him, that he shall make effectually all the fruits of his Purchase to the Sanctification, the purifying and making glorious in Holinesse of his whole people. They know that this is actually to be accomplished by the Spirit, according to the innumerable Promises given to that Purpose. He is to sprinkle that blood upon their soules, He is to create the Holinesse in them that they long after, He is to be himselfe in them a well of water springing up to everlasting life. In this state they looke to Iesus; here faith fixes its selfe in expectation of his giving out the Spirit, for all these ends and purposes; mixing the Promises with faith and so becoming actually partaker of all this Grace. This is their way, this their Communion with Christ, This is the life of Faith as to Grace and Holinesse. Blessed is the soule that is exercised therein: He shall be as a tree planted by the waters, that spreadeth forth her rootes by the River, and shall not see when heat cometh, but her leafe shall be green, and shall not be carefull in the yeare of drought, neither shall cease from yielding fruit: Jerem 17. 18. Convinced persons who know not Christ, nor the fellowship of his sufferings, would spin an holinesse out of their own bowells: they would worke it out in their own strength. They begin it with trying endeavours, and follow it with Vows, Dutys, Resolutions, Inagements, sweating at it all the day long. Thus they continue for a season; their Hypocrisy for the most part ending in Apostacy.

Rom. 10. 14.

The

The Saints of God, do in the very entrance of their walking with him, reckon upon it, that they have a *Threesfold* want.

1. Of the *Spirit of Holiness*, to dwell in them.
2. Of an *Habit of Holiness*, to be infused into them.
3. Of *Actual Assistance*, to work all their works for them; and that if these should continue to be wanting, they can never with all their might, power, and endeavours, performe any one act of Holiness before the Lord. They know that of themselves they have no *sufficiency*; that *without Christ*, they can doe nothing, therefore they looke to him who is intrusted with a fullnesse of all these in their behalfe, and thereupon by Faith derive from him an *Increase* of that, whereof they stand in need. Thus I say, have the Saints communion with Christ, as to their sanctification and holiness. From him do they receive the spirit to dwell in them; from him the new principle of Life, which is the root of all their obedience, from him have they actual Assistance for every duty they are called unto. In waiting for, expectation and receiving of these blessings on the accounts before mentioned, do they spend their Lives and time with him. In vaine is helpe looked for from other mountaines. In vaine do men spend their strength in following after Righteousnesse, if this be wanting. Fix thy soule here! thou shalt not tary untill thou be ashamed. This is the way, the only way, to obtain full effectuall manifestations of the spirits dwelling in us; to have our hearts purified, our consciences purged, our sins mortified, our graces increased, our soules made humble, holy, zealous, believing; like to him; to have our lives fruitfull, our deaths comfortable; Let us herein abide, eying Christ by Faith, to attaine that measure of conformity to him, which is allotted unto us in this world, that when we shall see him as he is, we may be like unto him.

Joh. 15. 5.



## CHAP. X.

Of Communion with Christ in privileges: of Adoption: the nature of it: the consequents of it: peculiar privileges attending it: Liberty, Title, Boldnesse, Affliction, Communion with Christ hereby.

¶ 1.

**T**He third thing wherein we have communion with Christ is Grace of Privilege before God: I meane as the third head of purchased Grace. The privileges we enjoy by Christ, are great and innumerable. To insist on them in particular, were work for a mans whole life, not a designe to be wrapped up in a few sheets. I shall take a view of them only in the Head, the spring and Fountain whence they all arise and flow. This is our Adoption. Beloved, now we are the Sons of God, 1 Ioh. 3. 2. This is our great and fountain privilege. Whence is it that we are so? It is from the Love of the Father, v. 1. Behold, what love the Father hath given unto us, that we should be called the sons of God. But by whom immediately doe we receive this honour? As many as believe on Christ, he gives them this power to become the Sons of God, Ioh. 1. 12. Himselfe was appointed to be the first borne among many brethren, Rom. 8. 29. and his taking us to be brethren, Heb. 2. 11. makes us become the Children of God. Now thus God is our Father, by being the Father of Christ, and we his children, by being the brethren of Christ, being the head and summe of all the honour, privilege, right, and Title we have, let us a little consider the nature of that act, whereby we are invested with this state and title; namely our Adoption.

¶ 2.

Now Adoption is the Authoritative translation of a Believer by Jesus Christ from the family of the world and Satan, into the family of God, with his investiture in all the privileges, and advantages of that Family.

¶ 3.

To the compleat Adoption of any person, these five things are required.

1. That he be actually, and of his own right, of another family, then that whereunto he is adopted. He must be the son of one family or other in his own right, as all persons are.

2. That there be a Family unto which of himselfe he hath no right, whereinto he is to be grafted: If a man comes into a family upon a *personall right*, though originally at never so great a distance, that man is not adopted: If a man of a most remote consanguinity, doe come into the inheritance of any family by the *death* of the nearer heires, though his right before were little better *then nothing*, yet he is a *borne son* of that Family, he is not adopted. He is not to have the plea of the most remote possibility of succession.

3. That there be an *Authoritative legall transation* of him, by some that have power thereunto, from one family into another. It was not by the *Law* of old, in the power of particular persons, to adopt when, and whom they would: It was to be done by the *Autority* of the Sovereigne power.

4. That the adopted person be freed from all the obligations that be upon him unto the family, from whence he is translated: otherwise he can be no way usefull, or serviceable unto the family, whereinto he is engrafted: He cannot serve two masters, much lesse two Fathers.

5. That by vertue of his Adoption, he be invested in all the rights, *Priviledges*, Advantages, and Title to the whole inheritance of the family into which he is adopted, in as full and ample manner, as if he had been *borne* a son therein.

Now all these things and Circumstances doe concurre, and are found in the *Adoption* of believers.

1. They are by their own *originall right* of another family, then that whereinto they are adopted. They are by Nature the children of *wrath*, Eph. 2. 3. Sons of wrath: of that family whose inheritance is *wrath*; called the power of darknesse, Col. 1. 13. For from thence doth God *translate them into the Kingdome of his deare Son*. This is the family of the world and of *Sathan*, of which by nature believers are. What ever is to be inherited in that family: as *wrath*, curse, death, Hell, they have a right thereunto. Neither can they of themselves, or by themselves get free of this family: a strong man armed, keeps them in subjection. Their naturall estate is a *family condition*, attended with all circumstances of a family; family duties and services, rights and titles, Relations, and observances. They are of the black family of *sinne*, and *Satan*.

§. 5.

Heb. 5. 6.

2. There is another family wherein they are to be translated, and whereunto of themselves, they have neither right nor title. This is that family in heaven and earth, which is called after the name of Christ. Eph. 3. v. 15. The great family of God: God hath an house, and family for his children, of whom, some he maintaines on the riches of his grace, and some he entertaines with the fullnesse of his glory. This is that house whereof the Lord Christ is the great dispenser. It having pleased the Father to gather in one all things in him, both which are in heaven, and which are in earth, even in him. Ephes. 1. v. 10. Herein live all the Sons and daughters of God, spending largely on the Riches of his Grace. Unto this family of themselves they have no right, nor Title: they are wholly alienated from it. Eph. 2. 12. and can lay no claime to any thing in it. God driving fallen Adam out of the Garden, and shutting up all wayes of Returne with a flaming sword ready to cut him off, if he should attempt it; abundantly declares that he, and all in him, had lost all right of approaching unto God, in any family relation. Corrupted, cursed nature is not vested with the least right to any thing of God: therefore:

§. 6.

Rom. 8. 29.  
Heb. 2. 12.

They have an Authoritative translation from one of these families to another. It is not done in a private underhand-way, but in the way of Authority. Ioh. 1. 12. to as many as received him, he gave power to become the sons of God. Power, or Authority. This investing them with the power, excellency, and right of the Sons of God, is a forensicall act, and hath a legall proceeding in it. It is called the making us meet for the inheritance of the Saints in light, Col. 1. v. 12. A Judicall exalting us into membership in that family, where God is the Father, Christ the elder Brother, all Saints and Angells Brethren and fellow children, and the inheritance a Crowne immortall and incorruptible, that fades not away.

§. 7.

Now this Authoritative translation of Believers from one family into another, consisteth of these two parts.

1. An effectual Proclamation and declaration of such a persons immunity from all Obligations to the former family, to which by Nature he was related, And this declaration hath a threefold object.

1. Angells: It is declared unto them, they are the Sons of God.

God. They are the *Sons* of God, and so of the family whereunto the adopted person is to be admitted, and therefore it concerns them to know, who are invested with the rights of that family, that they may discharge their duty towards them; unto them then it is declared, that Believers are freed from the family of sinne, and hell, to become fellow Sons, and servants with them: and this is done two waies.

Job. 1. 16.  
38. 7.  
Heb. 12. 22,  
23, 24.  
Revel. 22. 9.

1. Generally by the doctrine of the Gospell, Eph. 3. 10. *Unto the principalities, and powers in heavenly places is made known by the Church, the manifold wisdom of God.*

1. By the Church is this wisdom made known to the Angels: either as the doctrine of the Gospell is delivered unto it, or as it is gathered thereby. And what is this Wisdom of God, that is thus made known to principalities and powers? It is that the *Gentiles* should be fellow-heirs, and of the same body with us, v. 6. The mystery of Adopting sinners of the Gentiles, taking them from their slavery in the family of the World, that they might have a right of heirship, becoming Sons in the family of God, is this wisdom thus made known. And how was it primitively made known? It was revealed by the spirit unto the Prophets and Apostles, v. 5.

2. In Particular by *Immediate Revelation*. When any particular soule is freed from the family of this World, it is revealed to the Angels. There is joy in the presence of the Angels of God (that is among the Angels, and by them) over one sinner that Repenteth, Luke 15. v. 10. Now the Angels cannot of themselves absolutely know the true Repentance of a sinner in it selfe. It is a work wrought in that Cabinet, which none hath a key unto but Iesus Christ: by him it is revealed to the Angels, when the peculiar care, and charge of such an one is committed to them. These things have their transaction before the Angels, Luk. 12. v. 8, 9. Christ owns the names of his brethren before the Angels; Revel. 2. 5. when he gives them admittance into the family where they are, Heb. 12. 22. he declares to them that they are *Sons*, that they may discharge their duty towards them; Heb. 1. last.

2. It is denounced in a judicall way unto *Satan*, the great master of the family whereunto they were in subjection. When

6. 8,

the Lord Christ delivers a soule from under the power of that strong armed one; he binds him: eyes him from the exercise of that power and dominion which before he had over him. And by this meanes doth he know that such an one is delivered from his family; and all his future attempts upon him, are en-  
*10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* 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3. Unto the Conscience of the Person adopted. The spirit of Christ testifies to the heart and Conscience of a Believer, that he is freed from all engagements unto the family of Satan, and is become the Son of God, Rom. 8. 14, 15. and enables him to cry Abba Father, Gal. 4. 6. Of the Particulars of this testification of the Spirit, and of its absolving the soule from its old alliance, I shall speak afterward. And herein consists the first thing mentioned.

§. 9;

2. There is an Authoritative engraving of a Believer actually into the family of God, and investing him with the whole right of Sonship. Now this, as another, hath sundry acts.

1. The giving a believer a new name in a white stone, Revel. 2. 17. they that are adopted are to take new names: They change their names they had in their old families; to take the names of the families whereinto they are translated. This new name is, A Child of God: that is the new name given in adoption: and no man knoweth what is in that name, but only he that doth receive it. And this new name is given, and written in a white stone; that is the Tesser of our admission into the house of God: It is a stone of judicall acquitment. Our adoption by the spirit is bottomed on our Absolution in the blood of Jesus: and therefore is the new name, in the white stone; privilege grounded on discharge. The white stone quits the claime of the old family. The new name gives entrance to the other.

2. An entolling of his name in the Catalogue of the household of God. Admitting him thereby, into fellowship therein. This is called the writing of the house of Israel, Ezek. 13. 9. that is the roll, wherein all the names of the Israel, the family of God are written. God hath a Catalogue of his household; Christ knows his sheep by name. When God writeth up the people, he counts that this man was borne in Zion, Ps. 87. 6. This is an extract of the Lambs book of life.

13. Testifying to his Conscience, his Acceptation with God, enabling him to behave himself as a child, Rom. 8. 15. Gal. 4. 5. 6.

The two last things required to Adoption are, that the adopted person be freed from all Obligations to the family from whence he is translated, and invested with the Rights and Privileges of that whereunto he is translated. Now because these two comprize the whole issue of Adoption, wherein the Saints have Communion with Christ. I shall handle them together, referring the concernments of them unto these four heads.

1. Liberty: 2. Title, or right: 3. Boldnesse: 4. Correction. These are the four things in reference to the family of the Adopted person, that he doth receive by his Adoption, wherein he holds communion with the Lord Jesus.

1. Liberty: The Spirit of the Lord, that was upon the Lord Jesus did anoint him to proclaime liberty to the captive: Eccl. 67. 1. And where the spirit of God is, (that is the spirit of Christ given to us by him because we are Sons) there is Liberty: 2 Cor. 3. 17. All spirituall liberty is from the spirit of Adoption. What ever else is pretended, is licentiousnesse. So the Apostle argues, Gal. 4. 6. 7. he hath sent forth his spirit into their hearts crying Abba Father, wherefore ye are no more Servants, no more in bondage, but have the liberty of Sons; And this Liberty respects in the first place, the family from whence the adopted person is translated; it is his setting free from all the obligations of that family.

Now in this sense, the liberty which the Saints have by Adoption, is either from that which is *real*, or that which is *pretended*; that which is *real* respects a twofold issue of Law, and Sinne. The morall unchangeable Law of God, and Sin, being in conjunction, meeting with reference to any persons, hath, and hath had, a twofold issue:

1. An Oeconomical institution of a new Law of Ordinances, keeping in bondage those to whom it was given, Col. 2. 14.

2. A Naturall (if I may so call it) pressing off those persons with its power and efficacy against sin, whereof there are these parts.

1. *Interrig*, and terror in commanding.



2. Its impossibility for accomplishment, and so insufficiency for its primitively appointed end.

3. The Issues of its transgression, which are referred unto two heads: 1. Curse; 2. Death. I shall speak very briefly of these, because they are commonly handled, and granted by all.

§. 13.

2. That which is pretended, is the power of any whatever over the conscience, when once made free by Christ.

§. 14.

First then, Believers are freed from the instituted Law of Ordinances, which upon the testimony of the Apostles, was a yoke which neither we nor our Fathers (in the faith) could beare, Acts 15. 10. Wherefore Christ blotted out this hand writing of Ordinances that was against them, which was contrary to them, and took it out of the way, saying it to his Crosse: Col. 2. 14. and thereupon the Apostle after a long dispute concerning the Liberty that we have from that Law, concludes with this instruction, Gal. 3. 1. stand fast in the Liberty wherewith Christ hath made us free.

§. 15.

2. In reference to the Morall Law the first thing we have liberty from, is its rigor, and terror in commanding: Heb. 12. 18, 19, 20, 21, 22. We are not come to the Mount that might be touched, and that burned with fire, to the whistle-wind, darknesse, and tempest, to the sound of the trumpet, and the voice of words, which they that heard besought that they might beare it no more; But we are come to mount Zion &c. As to that administration of the Law wherein it was given out with dread, and terror, and to exacted its obedience with rigor, we are freed from it, we are not called to that estate.

§. 16.

2. Its impossibility of accomplishment, and so insufficiency for its primitive End by reason of sin: Or we are freed from the Law as the instrument of Righteousnesse, since by the impossibility of its fulfilling as to us, it is become insufficient for any such purpose. Rom. 8. 3, 4. Gal. 3. 11, 12, 13. There being an impossibility of obtaining life by the Law, we are exempted from it as to any such end, and that by the righteousness of Christ, Rom. 8. 3.

§. 17.

3. From the Issue of its transgression.

1. Curse. There is a solemn curse enwrapping the whole wrath of God, annexed to the Law; with reference to the transgression thereof; and from this are we wholly at liberty, Gal.

Gal. 3. 13. By being made a curse, he hath delivered us from the curse.

2. *Death*: Heb. 2. 14, 15. and therewith from Satan; Heb. 2. 15. Col. 1. 13. and Sin, Rom. 6. 14. 1 Pet. 1. 18. with the World, Gal. 1. 14. with all the attendances, advantages, and claimes of them all, Gal. 4. 3, 4, 5. Col. 2. 20. without which we could not live one day.

That which is pretended, and claimed by some, wherein indeed and in truth we were never in bondage, but are hereby eminently set free, is the power of binding Conscience by any Lawes and constitutions, not from God, Col. 2. 20. 21. 22.

2. There is a Liberty in the family of God, as well as a liberty from the family of Satan; Sons are free: their obedience is a free obedience, They have the spirit of the Lord, and where he is, there is Liberty: 2 Cor. 3. 18. as a spirit of Adoption he is opposed to the spirit of bondage, Rom. 8. 15. Now this liberty of our fathers family, which we have as Sons and children, being adopted by Christ through the spirit, is; a spiritual largeness of heart, whereby the children of God do freely, willingly, genuinely, without feare, terror, bondage, and constraint go forth unto all holy obedience in Christ.

I say this is our Liberty in our Fathers family; what we have Liberty from, hath been already declared.

These be Gibeonites outwardly attending the family of God: that doe the service of his house, as the drudgery of their lives; the principle they yeeld obedience upon, is a spirit of bondage unto feare, Rom. 8. 15. the Rule they doe it by, is the Law in its dread and rigor, exacting it of them to the utmost, without mercy and mitigation; the End they doe it for, is to fly from the wrath to come, to Pacify conscience, and seek righteousness as it were by the workes of the Law. Thus servilely, painfully, fruitlesly, they seek to serve their own conviction all their daies.

The Saints by Adoption have a largeness of heart in all holy obedience, saith David, *I will walk at liberty, for I seek thy precepts*, Psal. 119. 45. Elay 61. 1 Luke 4. 18. Rom. 8. 2, 21. Gal. 4. 2. 1. 13. James 1. 25. Ioh. 8. 32, 33, 36. Rom. 6. 18. 1 Pet. 2. 16. Now this Amplitude, or Son-like freedome of the spirit in obedience, consists in sundry things.

2. In the Principles of all spirituall service, which are *Life*, and *Love*: The one respecting the matter of their obedience, giving them power, the other respecting the manner of their obedience giving them Joy, and sweetnesse in it. It is from *Life*, that gives them power as to the matter of obedience, Rom. 8.

3. The Law of the spirit of *Life* in Christ Jesus, sets them free from the Law of sin and death: it frees them, it carries them out to all obedience freely. So that they walk after the Spirit, v. 1. that being the Principle of their workings, G. 2. 20. Christ lives in me, and the life which I now live in the flesh, is by the faith of the Son of God: the life which I now live in the flesh, that is the obedience which I yeeld unto God, whilest I am in the flesh, it is from a Principle of life, Christ living in me: There is then power for all living unto God, from Christ in them, the spirit of life, from Christ carrying them out thereto. The fruits of a dead root, are but dead excrescencies; living Acts are from a principle of life.

21.

Hence you may see the difference between the liberty that *slaves* assume, and the liberty which is due to *children*.

1. *Slaves* take liberty from duty; *children* have liberty in duty; there is not a greater mistake in the world, then that the liberty of Sons in the house of God, consists in this, they can performe duties, or take the freedome to omit them; they can serve in the family of God; that is, they think they may if they will, and they can choose whether they will or no. This is a liberty stolne by *slaves*, not a liberty given by the Spirit unto *Sons*.

The liberty of *Sons* is in the inward spirituall freedome of their hearts naturally and kindly going out in all the ways and worship of God. When they find themselves straitened, and shut up in them, they wrestle with God for enlargement, and are never contented with the doing of a duty, unless it be done as in Christ, with free genuine and enlarged hearts. The liberty that servants have is from duty, the liberty given to *Sons* is in duty.

2. The liberty of *slaves* or servants is from mistaken deceiving conclusions; The liberty of *Sons* is from the power of the indwelling Spirit of Grace; or the liberty of servants is from outward

outward dead conclusions, the liberty of Sons from an inward living principle.

3. Love, as to the manner of their obedience gives them delight and joy: 1oh. 14. 15. *If ye love me (saies Christ) keep my Commandements*: Love is the bottome of all their duties; hence our Saviour resolves all obedience into the love of God, and our Neighbour: and Paul upon the same ground tells us, that Love is the fulfilling of the Law: 1 Cor. 13. 10. where love is in any duty it is compleate in Christ. How often doth David even with admiration expresse this principle of his walking with God: *Oh (saith he) how I love thy Commandements.* This gives Saints delight, that the Commandements of Christ are not grievous to them: Jacobs hard service was not grievous to him, because of his love to Rachel: No duty of a Saint is grievous to him, because of his love to Christ: They doe from hence all things with delight and Complacency: Hence doe they long for advantages of walking with God, pant after more ability, and this is a great share of their Son-like freedome in obedience. It gives them joy in it: 1 John 4. 18. *there is no feare in Love, but perfect love casteth out feare*: when their soule is acted to obedience by love; it expells that feare which is the issue of bondage upon the Spirit. Now when there is a concurrence of these two, Life, and Love, there is freedome, liberty, largeness of hearts exceedingly distanced from that straight, and bonded frame, which many walk in all their days, that know not the Adoption of Sons.

2. The Object of their Obedience is represented to them as desirable, when to others as terrible. In all their approaches to God, they eye him as a Father; they call him Father; Gal. 4. 6. not in a forme of words, but in the spirit of Sons. God in Christ is continually before them, not only as one deserving all the honour and obedience which he requires, but also as one exceedingly to be delighted in, as being all sufficient to satisfie and satiate all the desires of the soule; when others nupkin their talents, as having to deale with an austere master, they draw out their strength to the uttermost, as drawing nigh to a gracious rewarder. They goe from the principle of life, and love to the bosome of a living and loving Father; they doe but returne the

9. 23.

the strength they doe receive unto the fountaine, unto the Ocean.

¶ 24.

3. Their Motive unto obedience is *love* 2 Cor. 5. 15. from an apprehension of *love* they are effectually carried out by *love*, to give up themselves unto him who is *love*: What a freedome is this, what a largenesse of spirit is in them who walke according to this rule? Darkenesse, feare, bondage, conviction, hopes of Righteousnesse, accompany others in their ways: The *Sons* by the Spirit of Adoption have light, Love with complacency in all their walkings with God; the world is an universall stranger unto the frame of children in their Fathers house.

¶ 25.

4 The Manner of their obedience is *willingnesse*. They yeild themselves unto God, as those that are alive from the dead, Rom. 6. 13. they yeild themselves, give up themselves willingly, sheerfully, freely; with my whole heart (saith David) a Rom. 12. 1. they present themselves a living sacrifice: and a willing sacrifice.

¶ 26.

5. The Rule of their walking with God is the law of liberty, as divested of all its terrifying, threatning, killing, condemning, cursing power, and rendred in the blood of Iesus, sweet, tender, usefull, directing, helpfull as a rule of walking in the life they have received, not the way of working for the life they have not. I might give more instances. These may suffice to manifest that liberty of Obedience in the family of God which his sons, and daughters have, that the poor convinced *Gibeonites* are not acquainted withall.

¶ 27.

2. The second thing which the Children of God have by Adoption, is *Title*. They have *Title* & right to all the priviledges and advantages of the family whereinto they are translated; This is the prebeminence of the true sons of any family. The ground on which Sarah pleaded the ejection of *Ishmael* was, that he was the son of the bondwoman: Gen. 21. 10 and so no genuine Child of the family, and therefore could have no right of heir ship with *Isaac*. The Apostles arguing is, we are no more servants but Sons, and if Sons then heires Rom. 8. 14, 16. then have we right and Title, and being not borne hereunto (for by nature we are the Children of wrath) we have this Right by our Adoption.

Now

Now the Saints hereby have a *double right*, and Title: 1. *Proper* and direct in respect of spirituales. 2. *Consequentiall* in respect of temporalls.

The first also, or the Title as adopted Sons unto spirituales is in respect of the object of it, twofold;

1. Unto a *present place*, name, and roome in the House of God, and all the priviledges and administrations there of §. 29.

2. To a *future fullnesse* of the great inheritance of Glory, of a Kingdome purchased for that whole family, whercof they are by Iesus Christ.

1. They have a Title unto and an interest in the whole *administration* of the family of God here.

The supreme administration of the house of God in the hand of the Lord Christ, as to the institution of ordinances and dispensation of the spirit, to enliven and make effectually those Ordinances for the end of their institution, is the prime Notion of this administration. And hereof they are the prime objects: All this is for them; and exercised towards them; God hath given Iesus Christ to be the head over all things unto the Church which is his body, Ephes. 1. 22, 23. he hath made him the head over all these spirituall things, committed the *authoritative administration* of them all unto him to the use & behoof of the Church, that is the family of God. It is for the benefit and advantage of the many sons whom he will bring unto Glory; that he doth all these things Heb. 2. 17. see Eph. 4. 8, 9, 10, 11, 12. the aime of the Lord Iesus in establishing Gospell Administrations, and Administrators, is for the perfecting of the Saints, the worke of the Ministry, &c. All is for them, all is for the Family; In that is the faithfulness of Christ Exercised, he is faithfull in all the house of God Heb. 3. 2. Hence the Apostle tells the *Corinthians* Ephes. 2. v. 22, 23. of all these Gospell administrations, and ordinances they are all theirs, and all for them. What benefit soever redoundeth to the world by the things of the Gospell (as much doth every way,) it is engaged for it to the children of this family: This then is the aime and intendment of the Lord Christ in the institution of all Gospell Ordinances and administrations, that they may be of use for the House and Family of God, and all his Children and servants therein.

It is true the word is preached to all the world, to gather in §. 30.



the Children of Gods purpose, that are scattered up and down in the world, and to leave the rest inexcusable: But the prime end and aime of the Lord Christ thereby, is to gather in those *heires of Salvation* unto the enjoyment of that feast of fat things which he hath prepared for them in his house.

§. 31. Again they, and they *only* have right, and Title to Gospell administrations, and the priviledges of the Family of God, as they are held out in his Church according to his minde. The Church is the *house of God* 1 Tim. 3. 15. Heb. 3. 6. herein he keeps and maintaines his whole family, ordering them according to his minde and will: Now who shall have any right in the house of God, but only his Children? we will not allow a right to any, but our *own Children* in our houses, will God think you, allow any right in his house, but to his Children? Is it meet to *take Childrens bread and to cast it unto dogs*? We shall see that none, but children have any right or Title to the priviledges & advantages of the house of God, if we consider,

§. 32. 1. The nature of that house, it is made up of such persons, as it is impossible that any but adopted children should have right unto a place in it; it is composed of *living stones* 1 Pet. 2. 5. a *chosen Generation*, a royall people, an holy Nation, a peculiar people, v. 9. *Saints & faithfull in Christ Jesus* Eph. 1. 1. *Saints, & faithfull brethren* Col. 1. 2. a People that are all righteous Isa. 60. 6. And the whole fabrick of it *glorious* 1 Cor. 3. 11, 12, 13, 14. The way of the house is a way of holinesse which the uncleane shall not passe through Ch. 3. 8. Yea expressly they are the sons, and daughters of the Lord God Almighty, and they only 2 Cor. 6. 17, 18. All others are excluded Revel. 21. 27. It is true that oftentimes at unawares other persons creep in into the great house of God, and so there becomes in it not only vessels of Gold & Silver, but also of wood and clay, &c. 2 Tim. 2. 20. But they only creep in as *Jude* speakes: v. 4. they have no right nor title to it.

§. 33. 2. The Priviledges of the House are such, as they will not suit nor profit any other. To what purpose is it to give food to a dead man? will he grow strong by it? will he increase upon it? The things of the family, and house of God, are *sent for* living soules: Now Children only are *alive*, all others are *dead* in trespasses and sinnes. What will our ward signet avails, if life and power be awry. Look upon what particular you please

please of the Saints enjoyments in the family of God, you shall find them all suited unto Believers: and being bestowed on the world would be a pearle in the snout of a swine.

It is then onely the Sons of the family that have this Right; they have fellowship with one another, and that fellowship with the Father and the Son Jesus Christ: They set forth the Lords death till he come; They are entrusted with all the Ordinances of the house, and the administration of them; and who shall deny them the enjoyment of this right, or keep them from what Christ hath purchased for them: And the Lord will in the end give them hearts every where to make use of this Title accordingly; and not to wander on the mountaines, forgetting their resting place.

2. They have a Title to the future fullness of the inheritance that is purchased for this whole family by Jesus Christ: So the Apostle Argues Rom. 8. 17. *If children then heires &c.* All Gods Children are first borne Heb. 12. 23. & therefore are heires: hence the whole weight of Glory that is prepared for them, is called the Inheritance Col. 1. 12. *The inheritance of the Saints in light*: If you be Christs then are you *Abraham's seed, and heires according to the Promise* Gal. 3. 29. heires of the Promise, that is of all things promised unto *Abraham* in and with Christ.

There are three things that in this regard the Children of God are said to be heires unto.

1. The Promise as in that place of the Gal. 3. 29. and Heb. 6. 11. God shewes to the heires of the Promise the immutability of his Council: As *Abraham, Isaac, and Jacob*, are said to be heires of the same promise, Heb. 11. 9. God had from the foundation of the world, made a most excellent promise in Christ, containing a deliverance from all evil, and an engagement for the bestowing all good things upon them: It contains a deliverance from all the evil which the guilt of sinne, and dominion of Satan had brought upon them, with an investiture of them in all spirituall blessings in heavenly things in Christ Jesus: hence Heb. 9. 15. The Holy Ghost calls it a promise of the eternall inheritance: This in the first place are the adopted children of God heires unto. Look what ever is in the promise which God made at the beginning to fallen man, and hath since solemnly renewed, and confirmed by his Oath, they are heires of it, and

are accepted in their claime for their inheritance in the Court of heaven.

§. 35.

3. They are *heirs of Righteousnesse*, Heb. 11. 7. Noah was an heir of the *righteousnesse* which is by faith: which Peter calls a being heir of the *grace of life*, 1 Pet. 3. 9. and James puts both these together, Jam. 2. 6. *heirs of the Kingdome* which God hath promised: that is, of the *kingdome of Grace*, and the *righteousnesse* thereof, and in this respect it is that the Apostle tells us, Eph. 1. 11. that we have obtained an inheritance; which he also places with the *righteousnesse of Faith*, Acts 26. 13. Now by this *righteousnesse*, grace, and inheritance, is not onely intended that *righteousnesse* which we are here actually made partakers of, but also the end, and accomplishment of that *righteousnesse* in glory, which is also assured in the

3<sup>d</sup> Place; They are *heirs of Salvation*, Heb. 1. 14. and *heirs according to the hope of eternall life*, Titus 3. 7. which Peter calls an inheritance incorruptible, 1 Pet. 1. 4. and Paul the reward of the inheritance, Col. 3. 24. that is, The *Issue* of the inheritance of light, and holinesse which they already enjoy. Thus then distinguish the full salvation by Christ, into the foundation of it, the Promises, and meanes of it, *Righteousnesse* and holinesse, the end of it eternall Glory; The Sons of God have a right and Title to all in that, that they are made *heires* with Christ.

And this is that which is the maine of the Saints Title and right which they have by adoption: which in summe is, that the Lord is their portion, and inheritance, and they are the inheritance of the Lord; And a large portion it is that they have, The lines are fallen to them in a goodly place.

§. 36.

2. Besides this Principall, the adopted Sons of God have a second consequentiall Right; a Right unto the things of this world: that is, unto all the portions of it, which God is pleased to entrust them here withall. Christ is the heir of all things, Heb. 1. 3: All Right, and title to the things of the Creation was lost, and forfeited by sin. The Lord by his sovereignty, had made an originall grant of all things here below for mans use; he had appointed the residue of the works of his hands in their severall stations; to be serviceable unto his behoofe. Sin reversed this whole grant, and institution: all things were set at liberty from the subjection unto him: yet that liberty being a taking  
them

them off from the end, to which they were originally appointed, is a part of their vanity, and curse. It is evill to any thing to be Layed aside as to the end, to which it was primitively appointed: by this meanes the whole Creation is turned loose from any subordinate rulers. And man having lost the whole Title whereby he held his dominion over, and possession of the creatures, hath not the least colour of interest in any of them, nor can lay any claime unto them; but now the Lord intending to take a portion to himselfe, out of the lump of fallen mankind, whom he appointed *heirs of Salvation*, he doth not immediately destroy the works of creation, but reserve them for their use in their pilgrimage. To this end he invests the whole right and title of them in the *second Adam*, which the first had lost; he appoints him, *heir of all things*. And thereupon his *adopted ones*, being fellow *heirs with Christ*, become also to have a right and title unto the things of this creation.

To cleare up this right what it is, I must give some few observations. §. 57.

1. The Right they have, is not as the right that Christ hath: That is Sovereigne, and supreme, to doe what he will with his own: but theirs subordinate, & such, as that they must be accountable for the use of those things whereunto they have a right and title. The right of Christ, is the right of the Lord of the house, the right of the Saints is the right of *Servants*.

2. That the whole number of the children of God have a right unto the whole earth, which is the Lords and the fullnesse thereof, in these two regards.

1. He who is the Sovereigne Lord of it, doth preserve it meere-ly for their use, and upon their account: all others whatever being *male fidel possessors*, invading a portion of the Lords territories, without grant or leave from him.

2. In that Christ hath promised to give them the Kingdome and dominion of it, in such a way and manner, as in his providence he shall dispose; that is, that the government of the earth shall be exercised to their advantage.

3. This right is a *spirituall right*, which doth not give a *civill interest*, but only *sanctifies* the right and interest bestowed. God hath *providentially* disposed of the *civill bounds* of the inheritance of men, Acts 17. 26. suffering the men of the world to enjoy a

portion

portion here, and that oftentimes very full, and plemteous, and that for his childrens sake, that those *beasts* of the forreſt, which are made to be deſtroyed, may not breake looſe upon the whole poſſeſſion. Hence

4. No one particular adopted perſon, hath any right by vertue thereof, to any portion of earthly things, whereunto he hath not right and Title upon a *civill* intereſt given him by the Providence of God. But

5. This they have by their Adoption, that

1. Look what portion ſoever God is pleaſed to give them, they have a right unto it, as it is *reinvested* in Chriſt, and not as it lies wholly under the Curſe and vanity that is come upon the Creation by ſin, and therefore can never be called unto an account for uſurping that which they have no right unto, as ſhall all the ſons of men, who violently graſpe thoſe things which God hath ſet at liberty from under their dominion becauſe of ſinne.

2. By this their right, they are *lead* unto a ſanctified uſe of what thereby they doe enjoy: inaſmuch as the things themſelves are to them *pledges* of the Fathers Love, waſhed in the blood of Chriſt, and endearments upon their ſpirits to live to his *praiſe*, who gives them all things richly to enjoy.

4. 38.

And this is a ſecond thing we have by our Adoption: and hence I dare ſay of unbelievers: they have no true right unto any thing of what kind ſoever; that they do poſſeſſe.

They have no true, unqueſtionable right I ſay even unto the *temporall* things they do poſſeſſe: it is true they have a *civill* right in reſpect of others, but they have not a *ſanctified* right in reſpect of their own Soules. They have a right and Title that will hold plea in the *Courts of men*, but not a right that will hold in the court of God, and in their own Conſcience. It will one day be ſad with them when they ſhall come to give an account of their enjoyments. They ſhall not only be reckoned withall for the abuſe of that they have poſſeſſed, that they have not uſed, & laid it out for the glory of him whole it is, but alſo that they have ever *toyed* thir hands upon the Creatures of God, and kept them from them for whole ſakes alone they are *preſerved* from deſtruction. When the God of Glory ſhall come home to any of them, either in their *conſciences* here, or in the *Judgement*

Judgement that is for to come, and speake with the terror of a revengefull judge: I have suffered you to enjoy *Corn, Wine, and Oyle*, a great portion of my creatures; you have rolled your selves in *wealth* and prosperity, when the right heires of these things lived *poor*, and *low*, and *meane* at the next doore; Give in now an answer what, and how you have *used* these things, what have you laid out for the service and advancement of the Gospell? what have you given unto them for whom nothing was provided? What contribution have you made for the poor Saints? have you had a ready hand, and willing minde to lay down all for my sake? When they shall be compelled to answer as the truth is, *Lord, we had indeed a large portion in the world; but we tooke it to be our own, & thought we might have done what we would with our own, we have eat the fat, and dranke the sweet, and left the rest of our substance for our babes; we have spent somewhat upon our lusts, somewhat upon our friends, but the truth is we cannot say that we made friends of this unrighteous mammon, that we used it to the advancement of the gospell or for ministering unto thy poor Saints, and now behold we must dye, &c.* So also when the Lord shall proceed further and question not only the *use* of these things, but also their *Title* to them, and tell them the *Earth is mine and the fullnesse thereof*: I did indeed make an originall grant of these things to *man*, but that is *lost* by sin; I have restored it only for my Saints, why have you laid then your fingers of prey upon that which was not yours, why have you compelled my creatures to serve you, and your lusts, which I had set at loose from under your dominion: Give me my *flax*, my *wine* and *wool*, I'll set you naked as in the day of your birth, and *revenge upon you your rapine, and unjust possession of that* which was not yours. I say at such a time what will men doe?

§. 39.

3. Boldnesse with god by Christ is another priviledge of our Adoption; but hereof I have spoke at large before, in treating of the excellency of Christ in respect of our approach to god by Him; so that I shall not reassume the consideration of it.

§. 40.

4. Affliction also as proceeding from love, as leading to Spirituall advantages, as conforming unto Christ; as sweetned with his presence is the priviledge of children; Heb. 12. 3, 4, 5, 6. but on these particulars I must not insist.

This



§. 41.

This I say is the Head, and source of all the privileges which Christ hath purchased for us; wherein also we have fellowship with him: *fellowship in name*, we are (as he is) Sons of God; *fellowship in Title and right*, we are *heires*, coheires with Christ; *Fellowship in likeness*, and Conformity, we are predestinated to be like the first borne of the family; *fellowship in honour*; he is not ashamed to call us brethren; *fellowship in sufferings*, he learned obedience by what he suffered; and every Son is to be scourged that is received; *Fellowship in his Kingdom*; we shall raigne with him; of all which I must speake peculiarly in another place, and so shall not here draw out the discourse concerning them any farther.

PART.

## P A R T. III.

## CHAP. I.

## Of Communion with the Holy Ghost.

The foundation of our communion with the Holy Ghost, *Joh. 16. 1, 2, 3, 4, 5, 6, 7.* opened at large. *παρακλητος* a comforter. who he is. The H. Gh. his own will in his coming to us, sent also by Christ. The spirit sent as a sanctifier, and as a comforter. The adjuncts of his mission considered. The foundation of his mission. *Ioh. 15. 26.* His procession from the Father. Twofold: as to personallity, or to office. Things considerable in his procession as to office. The manner of his collation. He is given freely: sent, Authoritatively. The sinne against the holy G. whence unpardonable. how we aske the Spirit of the Father. To grieve the spirit, what. poured out. How the holy Ghost is received. By Faith: Faiths actings in receiving the H. G. His abode with us how declared. How we may loose our comfort, whilst the comforter abides with us.

**T**He foundation of all our Communion with the Holy Ghost, consisting in his mission, or sending to be our Comforter by Jesus Christ; the whole matter of that Economy or dispensation is firstly to be proposed and considered, that so we may have a right understanding of the truth enquired after. Now the maine promise hereof, and the chiefe considerations of it, with the good received, and evil prevented thereby, being given and declared in the beginning of the 16. Chap. of *Iohn*, I shall take a view of the state of it, as there proposed.

Our blessed Saviour being to leave the world, having acquainted his Disciples among other things, what Entertainment in generall they were like to find in it, and meet withall, gives the Reason why he now gave them the dolefull tidings of it, considering how sad and disperited they were upon the mention of his departure from them. v. 1. *These things have I said unto you that you should not be offended.* I have, (saith he, given you an acquaintance with these things (that is the things which will

come upon you, which you are to suffer) before hand, least you who (poore soules) have entertained expectations of another state of affaires, should be surprized, so as to be offended at me, and my doctrine, and fall away from me. You are now forewarned, and know what you have to look for. Yea, saith he, v. 2. having acquainted you in generall, that you shall be persecuted, I tell you plainly, that there shall be a combination of all men against you, and all sorts of men will put forth their power for your ruine. They shall cast you out of the Synagogue, and the time shall come, that whosoever killes you, will think that he doth God good service. The Ecclesiasticall power shall Excommunicate you, they shall put you out of their Synagogues; and that you may not expect reliefe from the power of the magistrate against their perversity, they will kill you; and that you may know that they will doe it to the purpose, without check or controule, they will think that in killing you, they doe God good service, which will cause them to act rigorously, and to the utmost.

§. 3.

But this is a shaking triall, might they reply: is our condition such, that men in killing us, will think to approve their Consciences to God? Yea they will saith our Saviour; but yet that you be not mistaken, nor trouble your consciences about their confidences, know that their blind and desperate ignorance is the cause of their fury and perswasion, v. 3. These things will they doe unto you, because they have not known the Father nor me.

§. 4.

This then was to be the state with the Disciples; but why did our Saviour tell it them at this season, to adde feare and perplexities to their griefe and sorrow? what advantage should they obtain thereby? saith their blessed Master, v. 4. there are weighty reasons why I should tell you these things; chiefly, that as you may be provided for them, so when they do befall you, you may be supported with the consideration of my Deity and Omniscience, who told you all these things before they came to passe, v. 4. but these things have I told you, that when the time shall come, you may remember I told you of them. But if they be so necessary, whence is it, that thou hast not acquainted us with it, all this while? why not in the beginning, at our first calling? Even, saith our Saviour, because there was no need of any such thing; for, whilst I was with you, you had protection and direction at hand. And these things I said not at the beginning, because I was present

sent with you: but now the state of things is altered; I must leave you, v. 5. And for your parts, so are you astonished with sorrow, that you doe not aske me whether I goe, the consideration whereof would certainly relieve you, seeing I goe to take possession of my glory, and to carry on the worke of your salvation: but your hearts are filled with sorrow and feare, and you doe not so much as enquire after reliefe, v. 5. 6. whereupon he adjoynes that wonderfull assertion, v. 7. *Nevertheless I tell you the truth, it is expedient for you, that I goe away; for if I goe not away, the Comforter will not come unto you, but if I depart, I will send him unto you.*

This verse then, being the peculiar foundation of what shall afterward be declared, must particularly be considered as to the words of it, and their interpretation: and that both with respect to the preface of them, and the asseveration in them, with the Reason annexed thereunto.

1. The first word *ἀλλὰ* is an adversative, not excepting to anything of what himselfe had spoken before, but to their apprehension; I know you have sad thoughts of these things, but yet, nevertheless:

2. *Ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν* I tell you the truth. The words are exceeding Emphaticall, and denote some great thing to be asserted in by them. First *Ἐγὼ* I tell it you, this that shall now be spoken; I who love you, who take care of you, who am now about to lay downe my life for you, they are my dying words, that you may believe me; I who am *γνῶσις* it selfe, I tell you: and,

*Ἐγὼ τὴν ἀλήθειαν λέγω.* I tell you the truth: you have in your sad misgiving hearts, many misapprehensions of things; you think, if I would abide with you, all these evils might be prevented; but alas! you know not what is good for you, nor what is expedient; I tell you the truth; this is truth it selfe, and quiet your hearts in it. There is need of a great deale of evidence of truths, to comfort their soules that are dejected and disconsolate under an apprehension of the absence of Christ from them, be the Apprehension true or false.

And this is the first part of the words of our Saviour, the preface to what he was to deliver to them, by way of a weighty convincing asseveration, to disintangle thereby the thoughts of his Disciples from prejudice, and to prepare them for the receiving

ceiving of that great Truth which he was to deliver.

§. 6.

2. The Assertion it selfe followes: *συμμερίσι υμῶν ἔσται ἡ ἀπολύσις*, it is expedient for you, that I goe away.

Acts 3.21.

There are two things in the words, Christs departure, and the usefulness of it to his Disciples. For his departure, it is known what is intended by it: The withdrawing his bodily presence from the earth after his Resurrection, the heavens being to receive him, untill the time of the restitution of all things. For in respect of his Diety, and the exercise of Love and care towards them, he promised to be with them to the end of the world, Mat. 28. last. Of this saith he *συμμερίσι υμῶν*, it conduceth to your good; it is profitable for you, it is for your advantage, it will answer the end that you aime at; that is the sence of the word, which we have translated, expedient: it is for your profit and advantage. This then is that, which our Saviour asserts; and that with the earnestnesse before mentioned, desiring to convince his sorrowfull followers of the truth of it; namely, that his departure which they so much feared, and were troubled to think of, would turne to their profit and advantage.

§. 7.

3. Now although it might be expected that they should acquiesce in this asseveration of truth it selfe, yet because they were generally concerned in the ground of the truth of it, he acquaints them with that also; and that we may confesse it to be a great matter, that gives certainty and evidence to that proposition, he expresses it negatively and positively; if I goe not away he will not come, but if I depart I will send him. Concerning the going away of Christ, I have spoken before: of the Comforter his coming and sending, I shall now treat, as being the thing aimed at.

§. 8.

4. *Ὁ παρακλητή*: the word being of sundry significations, many Translations have thought fit not to restraine it, but doe retaine the Originall word *paracletus*; so the Syriack also: and as some think, it was a word before in use among the Jewes: whence the Chaldee Paraphrast makes use of it, Job. 16. 20. and amongst them it signifies one that so taught others, as to delight them also in his teaching; that is to be their Comforter. In Scripture it hath two eminent significations; an Advocate and a Comforter; in the first sence our Saviour is called *παράκλητος* 1 John 2. 2. whether it be better rendered here an Advocate or a Comforter, may be doubted.

Look

Look into the foregoing occasion of the words which is the Disciples sorrow and trouble, and it seemes to require the Comforter; sorrow hath filled your hearts, but I will send you the Comforter; look into the next words following, which containe his peculiar work for which he is now promised to be sent, and they require he should be an Advocate to plead the cause of Christ, against the world v. 8. I shall choole rather to interpret the promise by the Occasion of it, which was the Sorrow of his Disciples and to retaine the name of the Comforter.

Who this Comforter is our Blessed Saviour had before declared, Chap. 15. 26. he is πνεῦμα τῆς ἀληθείας the Spirit of Truth, that is the Holy Ghost, who revealeth all truth to the Sons of men. Now of this Comforter two things are affirmed,

1. That He shall come. 2. That Christ shall send him.

1. That he shall come; The Affirmative of his coming, on the performance of that condition of it, of Christs going away, is included in the negation of his coming, without its accomplishment; If I goe not away, he will not come; if I doe goe, ἵνα ἔλθῃ as he will come, so that there is not only the mission of Christ but the will of the Spirit in his coming; He will come, his own will is in his worke.

2: Πέμψω αὐτόν, I will send him; the mystery of his sending the Spirit, our Saviour instructs his Disciples in by degrees; Ch. 14. 16. he saith I will PRAY THE FATHER, He shall send you another Comforter. In the progresse of his discourse he gets one step more upon their faith, v. 26. But the Comforter which is the Holy Ghost whom THE FATHER WILL SEND IN MY NAME: but Chap. 15. 26. he saith I WILL SEND HIM FROM THE FATHER; and here absolutely I WILL SEND HIM. The businesse of sending the Holy Ghost by Christ which argues his personall Procession also from him, the Sonne, was a deep mystery which at once they could not beare; and therefore he thus instructs them in it by degrees.

This is the sum: the presence of the Holy Ghost with Believers as a Comforter sent by Christ for those ends and purposes for which he is promised; is better and more profitable for Believers then any corporeall presence of Christ can be, now he hath fulfilled the one sacrifice for sinne, which he was to offer.

Now the holy Spirit is promised under a twofold considera-



tion. 1. As a Spirit of Sanctification to the Elect, to convert them and make them Believers; 2. As a Spirit of Consolation to Believers, to give them the priviledges of the death and purchase of Christ: it is in the latter sense onely wherein he is here spoken of; now as to his presence with us in this regard, and the end and purposes for which he is sent, for what is aymed at; observe,

1. The Rise and fountaine of it; 2. The manner of his being given; 3. Our manner of receiving him: 4. His abiding with us; 5. His acting in us; 6. what are the Effects of his working in us And then how we hold; Communion with him, will from all these appeare.

What the Scripture speaketh to these particulars, shall briefly be considered.

¶ 12.

1. For the fountaine of his coming it is mentioned Joh. 15. 26 *αὐτὸς τὸ πνεῦμα ἡ ἀποστείλας, ἔκ μου ἐκέρχεται*, He proceedeth from the Father; this is the fountaine of this dispensation; He proceedeth from the Father; now there is a twofold *ἐκπορεύεται* or procession of the Spirit.

1. *θεοτική* or *θεωρητική*, in respect of Substance and personality.

2. *οικονομική* or dispensatory, in respect of the worke of grace: of the first, in which respect he is the Spirit of the Father and the Sonne, proceeding from both eternally, so receiving his substance and personality; I speake not: It is a businesse of another nature then that, I have now in hand. Therein indeed lyes the first & most remote foundation of all our distinct Communion with him and our worship of him. But because abiding in the naked consideration hereof, we can make no other progresse, then the bare acquiescence of Faith in the mystery revealed with the performance of that which is due to the Person, solely on the account of his Participation of the Essence, I shall not at present dwell upon it.

¶ 13.

His *ἐκπορεύεται* or proceeding mentioned in the place insisted on is his *οικονομική* or dispensatory proceeding for the carrying on of the worke of Grace; It is spoken of him in reference to his being sent by Christ after his Ascension: I will send him, which proceedeth, namely then when I send him. As God is said to arise out of his place Isa. 26. 21, not in regard of any

mutation

mutation in him, but of the new worke which he would effect; so it followes, the Lord comes out of his place to punish the inhabitants of the earth. And it is in reference to a peculiar worke that he is said to proceed, namely to testify of Christ; which cannot be assigned to him in respect of his *Eternall procession* but of his *actuall dispensation*; As it is said of Christ, *He came forth from God*. The single mention of the *Father* in this place, and not of the *Sonne*, belongs to the gradation before mentioned, whereby our Saviour discovers this mystery to his Disciples. He speakes as much concerning himselfe Joh. 16. 7. And this Relation *ad extra* as they call it, of the spirit unto the *Father* and the *Sonne* in respect of operation, proves his Relation *ad intra*, in respect of personall procession whereof I spake before.

Three things are considerable in the foundation of this dispensation, in reference to our Communion with the Holy Ghost.

§. 14.

1. That the will of the Spirit is in the worke; *ἐκπορεύεται* he comes forth himselfe? frequent mention is made (as we shall see afterwards) of his being sent, his being given and powred out: that it might not be thus apprehended, either that this spirit were altogether an *inferiour, created spirit*, a meer servant, as some have blasphemed, nor yet meerly & principally as to his personality the *virtue* of God as some have fancied; He hath *ἰδιόματα θεοῦ* *ἑαυτοῦ* personall properties applyed to him in this worke arguing his personality and liberty; *ἐκπορεύεται*. He of himselfe and of his own accord proceedeth.

2. The *Condescension* of the Holy Ghost in this order of working this dispensation, to proceed from the Father and the Sonne, as to this worke; to take upon him this worke of a comforter, as the Sonne did the worke of a Redeemer, of which afterwards.

3. The fountaine of the whole is discovered to be the Father, that we may know his workes in the pursuit of electing love which every where is ascribed to the Father. This is the order here intimated. 1. There is the *ἡρώδης* of the Father; or the purpose of his Love the fountaine of all: Then the *ἰδέσθαι* the asking of the Son Joh. 14. 15. which takes in his merit and purchase, whereunto follows *ἐκπέμψαι*, or willing proceeding of the Holy Ghost. And this gives testimony also, to the Foundation of this whole discourse, namely our peculiar

Communion

Communion with the Father in Love, the Son, in Grace, and the Holy Ghost in Consolation. This is the door and entrance of that fellowship of the Holy Ghost, whereunto we are called. His Gracious and blessed Will, his infinite & ineffable condescension being eyed by Faith, as the foundation of all those Effects, which he workes in us, and Priviledges whereof by him we are made partakers, our soules are peculiarly conversant with him, and their Desires, affections, and thankfullnesse, terminated in him: of which more afterwards. This is the first thing considerable is our Communion with the Holy Ghost.

p. 15.

2. The manner of his collation, or bestowing; or the manner of his Communication unto us from this fountain is heretofore considerable, and it is variously expressed to denote three things.

Nchem. 9. 20,

Ioh. 14. 16.

Ioh. 7. 39.

20. 22.

Acts 2. 28.

5. 32.

8. 15.

10. 47.

15. 8.

19. 2.

Rom. 5. 5.

1 Cor. 2. 11.

6. 19.

12. 7.

1 Thess. 4. 8.

1 Ioh. 4. 14.

1. The freeness of it: thus he is said to be given Ioh. 14. 16. he shall give you another comforter; I need not multiply places to this purpose. The most frequent Adjunct of the Communication of the Spirit is this, that he is given, and received as of Gift, he will give his holy Spirit to them that aske him: that which is of gift is free, the Spirit of grace is given of grace: And not only the Spirit of Sanctification, or the Spirit to Sanctifie & convert us, is a gift of free grace, but in the sense whereof we speak in respect of consolation he is of gift also; he is promised to be given unto Believers. Hence the Spirit is said to be received by the Gospel, not by the Law, Gal. 3. 2. that is of meer grace & not of our own procuring. And all his workings are called *xelosias*, free donations. He is freely bestowed and freely workes: and the different measures wherein he is received for those ends and purposes of consolation which we shall consider, by Believers, which are great, various and unexpressable, arise from hence that we have him by donation, or free gift. And this is the Tenor whereby we hold and enjoy him: a Tenor of free donation. So is he to be eyed, so to be asked, so to be received. And this also faith takes in, and closeth withall, in our Communion with the Comforter. The Conjunction and accord of his Will, with the Guise of Father and Sonne: The one respecting the distinct operation of the Deity in the Person of the Holy Ghost; the other the economy of the whole Trinity, in the worke of our Salvation by Jesus Christ. Here the Soule rejoyceth its selfe in the Comforter; that he is

willing

willing to come to him, that he is willing to be given him. And seeing all is Will and Gift, Grace is magnified on this account.

2. The Authority of it / thence he is said to be SENT; Chap. 14. 26. the Father will send him in my name: and Chap. 15. 26. I will send him unto you from the Father, and him will I send to you chap 16. 17. This mission of the holy Ghost by the Father and the Son, as it answers the order of the persons subsistence in the blessed Trinity, and his procession from them both, so the order voluntarily engaged in by them, for the accomplishment, (as was said) of the worke of our Salvation. There is in it, in a most speciall manner the Condesension of the Holy Ghost in his Love to us, to the Authoritative delegation of Father, and Son, in this businesse: which argues not a disparity dissimilitude, or inequality of Essence, but of Office, in this worke: It is the Office of the Holy Ghost to be an Advocate for us, and a Comforter to us; in which respect, not absolutely, he is thus sent Authoritatively by Father and Sonne: It is a known maxime, that *Inequalitas officii non tollit aequalitatem naturae*: This subjection (if I may so call it) or inequality in respect of office doth no way prejudice the equality of nature which he hath with Father and Sonne, no more then the mission of the Son by the Father doth his. And on this Authoritative mission of the Spirit, doth the right Apprehensions of many mysteries in the Gospell, and the ordering of our hearts in Communion with him depend.

Hence is the sinne against the Holy Ghost (what it is I doe not now dispute) unpardonable; and hath that Adjunct of Rebellion put upon it, that no other sin hath: namely because he comes not, he acts not in his own name only, though in his own also, but in the name and Authority of the Father & Son, from and by whom he is sent; and therefore to sinne against him, is to sinne against all the Authority of God, all the Love of the Trinity, and the utmost condesension of each person to the worke of our Salvation. It is I say from the Authoritative mission of the Spirit that the sinne against him is peculiarly unpardonable; It is a sin against the recapitulation of the love of the Father, Son, and Spirit. And from this consideration, were that our present businesse, might the true nature of the sin against the Holy Ghost be investigated. Certainly it must consist in the contempt of some operation of his, as acting in the name and Authority of the whole Trinity, and that in their ineffable condesension to

the worke of Grace. But this is of another Consideration.

§. 18.

2. On this account, we are to pray the Father and the Son, to give the Spirit to us Luk. 11. 13. *your Heavenly Father will give his holy Spirit to them that aske him*: now the Holy Ghost being God, is no lesse to be invocated, prayed to, and called on, then the Father and Son, as elsewhere I have proved; how then doe we aske the Father for him, as we doe in all our Supplications, seeing that we also pray that he himselfe would come to us visite us, and abide with us? In our prayers that are directed to himselfe, we consider him as essentially God over all blessed for evermore; we pray for him from the Father and Sonne, as under this mission and delegation from them. And indeed God having most plentifully revealed himselfe in the order of this dispensation to us, we are (as Christians generally do,) in our Communion to abound in answerable addresses; that is not onely to the Person of the holy Ghost himselfe, but properly to the Father and Son, for him, which refers to this dispensation.

§. 19:

3. Hence is that great weight in particular laid upon our not grieving the spirit, Eph. 4. 30. because he comes to us in the name, with the Love, and upon the condescension of the whole blessed Trinity. To doe that which might grieve him so sent, on such an account, for that end and purpose which shall afterwards be mentioned, is a great aggravation of sinne. He expects cheerfull entertainment with us, and may do so justly upon his own account; and the account of the work which he comes about; but when this also is added; that he is sent of the Father, and the Son, commissioned with their Love and Grace, to communicate them to their soules, this is that which is, or ought to be of unspeakable esteeme with Believers. And this is that second thing expressed in the manner of his communication, he is sent by Authority.

§. 20.

He is said to be poured out, or shed on us, Titus 3. 6. *by the Spirit* *eternally*; that holy Ghost which he hath richly poured out upon us, or shed on us abundantly: And this was the chiefe expression of his communication under the old Testament, the mystery of the Father and the Son, and the matter of commission and delegation being then not so clearly discovered; Hailah 32. 14. untill the spirit be poured on us from on high, and the wilderness be a fruitfull field, and the fruitfull field be counted for a forest;

rest; that is, 'till the Gentiles be called, and the Jews rejected; and chap. 43 3 I will *powre my spirit* upon thy seed, and my blessing upon thy offspring. that eminent place of Zech. 12. 10. is all- waies in our thoughts. Now this expression, as is known, is taken from the *allusion* of the spirit unto water: and that in relation to all the *uses* of water both *hemell* and Typicall: a particular relation of them, I cannot now insist on: perhaps efficacy and plenty are chiefly intended.

Now this threefold expression of giving, sending, and pouring out of the spirit, gives us the three great properties of the Covenant of grace.

1. That it is *free*, he is given. 2. That it is *orderly*, ordered in all things and sure; from the love of the Father, by the procurement of the sonne; and thence is that variety of expression, of the Father *sending* him, and the Son's *sending* him from the Father; he being the gift of the Father's love, and the purchase of the blood of the sonne; 3. The efficacy of it, as was last observed. And this is the second thing considerable.

3. The third, which is our receiving him, I shall speak more briefly of. That which I first proposed, of the spirit considered as a spirit of *Sanctification*, and a spirit of *consolation*, is here to be minded. Our receiving of him, as a spirit of *sanctification* is a meer passive reception, as a vessell receiv's water. He comes as the wind on Ezechiel's dead bones, and makes them live. He comes into dead hearts, and quickens them, by an act of his Almighty power: but now as he is the spirit of *consolation*, it is otherwise; in this sense our Saviour tells us that the world cannot receive him, Joh. 14 17. the world receiveth him not, because it seeth him not, nor knoweth him: but ye know him, for he dwelleth with you, and abideth in you. That it is the spirit of *consolation*, or the spirit for consolation that here is promised, is evident from the close of the verse where he is said, then to be in them, when he is promised to them. He was in them as a spirit of quickning and sanctification when promised to them, as a spirit of comfort and consolation, to abide with them for that purpose. Now the power, that is here denied to be in the world, with the reason of it, that they cannot receive the spirit, because they know him not, is ascribed to Believers; they can receive him, because they know him. So that

§. 21.

§. 22.



there is an *active* power to be put forth in his reception for consolation, though not in his reception for Regeneration and Sanctification: And this is the power of faith; so Gal. 3. 2. they received the Spirit by the hearing of the Faith; the Preaching of the Gospel begetting faith in them, enabled them to receive the Spirit. Hence believing is put as the qualification of all our receiving the holy Ghost; Joh. 7. 39. *this he spake of the Spirit, which they that believe on him should receive*: it is Believers that thus receive the Spirit; and they receive him by Faith: now there are three speciall acts of Faith, whereby it goes forth in the receiving of the spirit, I shall but name them.

§. 23.

1. It considers the spirit in the *Oeconomy* before described, as promised. It is Faith alone, that makes profit of the benefit of the promises: Heb. 4. 2. now he is called the spirit of that promise, Eph. 2. 13. the spirit that in the covenant is promised, and we receive the promise of the Spirit through Faith, Gal. 3. 14. so that the receiving of the Spirit through Faith, is the receiving of him as promised: faith eyes the promise of God, and of Jesus Christ, of sending the spirit for all those ends, that he is desired: thus it depends, waits, mixing the promise with it selfe, untill it receive him.

2. By Prayer: He is given as a spirit of supplication, that we may *ask* him as a spirit of consolation, Luk. 11. 13. and indeed this asking of the Spirit of God, in the name of Christ, either directly or immediately, or under the name of some fruit and effect of him, is the chiefest work of faith in this World.

3. It cherisheth him, by attending to his motions, improving his workings according to his mind and will: which is all I shall say to this third thing, or our receiving of the Spirit, which is sent of Jesus Christ; we doe it by faith, looking on him as purchased by Jesus Christ; and promised of the Father, we seek him at the hands of God, and doe receive him.

§. 24.

4. The next considerable thing, is his *abode* with us; now this is two wayes expressed in the Scripture; 1. In generall; as to the thing it selfe, it is said he shall *abide* with us; 2. In particular as to the manner of its abiding, it is by *inhabitation* or indwelling. Of the inhabitation of the spirit, I have spoken fully elsewhere, nor shall I now insist on it: only whereas the spirit, as hath been observed, is considered as a spirit of sanctification

Persev. of  
Saints ch. 8.

Sanctification, or a spirit of consolation: He is said to dwell in us chiefly, or perhaps solely, as he is a spirit of sanctification, which is evident from the work he doth, as indwelling. He quickeneth and sanctifieth, Rom. 8, 11. and the manner of his indwelling, as in a Temple, which he makes holy thereby, 2 Cor. 6: and his permanency in his so doing, which, as is evident, relates to sanctification only: but yet the generall notion of it in abiding, is ascribed to him as a Comforter, John 14. 16, he shall abide with you for ever, now all the difficulty of this promise lies in this, that whereas the spirit of sanctification dwells in us allwaies, and it is therefore impossible that we should loose utterly our holiness; whence is it; that, if the Comforter abide with us for ever, we may yet utterly loose our Comfort? a little to clear this in our passage.

1. He is promised to abide with the Disciples for ever, in opposition to the abode of Christ: Christ in the flesh, had been with them for a little while, and now was leaving them, and going to his Father. He had been the comforter immediately himselfe for a season, but is now upon his departing: wherefore promising them another comforter, they might feare that he would even but visit them for a little season also, and then their condition would be worser then ever. Nay but saith our Saviour feare it not, this is the last dispensation: there is to be no Alteration, when I am gone, the Comforter is to doe all the remaining work: there is not another to be looked for, and I promise you him; nor shall he depart from you, but allwaies abide with you.

2. The Comforter may allwaies abide with us, though not allwaies comfort us, He who is the comforter may abide, though he doe not allwaies that work: for other ends and purposes he is alwaies with us, as to sanctify and make us holy. So was the case with David, Psalm 51. 11, 12. take not thy holy spirit from me, the holy spirit of sanctification was still with David, but saith hereafter unto me the joy of thy salvation, that is, the spirit of Consolation; that was lost, when the promise was made good in the abode of the other.

3. The comforter may abide as a Comforter, when he doth not actually comfort the soule; In truth as to the Essence of Holiness, he cannot dwell in us, but withall he must make us holy, for the Temple of God is holy, but as to his comforting, his actings therein,

are all of his *Sovereign* will, so that he may *abide*, and yet not *actually* comfort us.

¶ 28.

4. The Spirit often *works* for it, and *tenders* consolation to us, when we do not receive it; the *will* is nigh, and we see it not: we *refuse* to be comforted. I told you that the Spirit as a *sanctifier* comes with *power* to conquer an *unbelieving* heart, the Spirit as a *comforter* comes with *sweetnesse*, to be received in a *believing* heart; He *speaks*; & we believe not that it is his *voice*; he *tenders* the things of consolation and we receive them not: *my sin* ran (saith David,) and my soul refused to be comforted.

¶ 29.

5. I deny that ever the Holy Spirit doth *absolutely* and *universally* leave a believing soule without consolation: a man may be darkned, clouded, refuse comfort, *actually* find none, feele none, but *radically* he hath a foundation of Consolation, which in due time will be drawn forth: and therefore when God promises that he will heale sinners & restore comfort to them, as Isa. 57. 17. it is not that they were without any, but that they had not so much as they needed, that that promise is made, To insist on the severall ways whereby men *refuse* comfort, and come short of the strong consolation, which God is willing that we should receive, is not my purpose at present. Thus then the Spirit being *sent*, and *given*, *abides* with the soules of Believers: leaves them not, though he variously manifest himselfe in his operations: of which in the next place.

## CHAP. II.

Of the *Actings* of the Holy Ghost in us being bestowed on us. He *worketh* effectually, *distributeth*, *giverth*.

¶ 1.

**H**AVING thus declared, from whence, and how the Holy Ghost is given unto us as a Spirit of Consolation; I come in the next place to declare what are his *actings* in us, and towards us, being so bestowed on us, and received by us. Now here are two generall Heads to be considered; 1. The manner and kind of his *actings* in us, which are variously

variously expressed: and 2. The particular products of his acting in our soules, wherein we have Communion with him. The first is variously expressed: I shall passe through them briefly.

1. He is said *everywhere* to worke effectually, 1 Cor. 12. 11. all these worketh or effecteth *that one and selfe same spirit*: it is spoken there indeed in respect of his distribution of gifts: but the way is the same for the Communication of Graces, and privileges: he doth it by working, which as it convinces his personality, especially as considered with the words following, dividing to every man according to his will. (for to worke according to will is the the Inseparable property of a person, and is spoken expressly of God, Eph. 1. 11.) so in relation to v. 6. foregoing, it makes no lesse evident his Deity. What he is here said to doe as the Spirit bestowed on us, and given unto us; there he is said as God himselve to doe: *there are diversity of operations but it is one God that worketh all in all*; which here in other words is; *all these worketh the selfe same spirit dividing to every man as he will*. What we have then from him, we have by the way of his energetical working; it is not by proposing this or that Argument to us, perswading us by these or those morall motives or inducements alone, leaving us to make use of them as we can: But he worketh effectually himselve, what he communicates of Grace, or consolation to us.

2. In the same verse as to the manner of his operation, He is said *Διαφορῶς*, he divideth or distributeth to every one as he will. This of distribution adds to that of operation, choice, judgement, and freedom. He that distributeth variously doth it with choice and judgement; and freedom of will: such are the proceedings of the Spirit in his dispensations: to one he giveth one thing eminently to another another. To one in one degree, to another in another; Thus are the Saints in his sovereignty kept in a constant dependance on him; He distributeth as he will; who should not be content with his portion? what claime can any lay to that which he distributeth as he will? which is farther manifested,

3. By his being said to give, when and what he bestows; they speake with other tongues, as the spirit gave them utterance, Act. 2. 4. he gave them to them, that is freely, what-

§. 2.

§. 3.

§. 4.

ever he bestows upon us, is of his gift. And hence it is to be observed, that in the *Oeconomy* of our Salvation, the acting of no one person doth prejudice the freedome and liberty of any other, so the Love of the Father in sending the Sonne is free; and his sending doth no ways prejudice the liberty and Love of the Son, but that he lays down his life freely also. So the Satisfaction and purchase made by the Sonne doth no way prejudice the freedome of the Fathers Grace in pardoning & accepting us thereupon: so the Father's and Sonne's sending of the Spirit doth not derogate from his freedome in his workings, but he gives freely what he gives. And the reason of this is, because the will of the Father, Sonne, and Holy Ghost is essentially the same; so that in the acting of one there is the Counsell of all, and each freely therein.

§. 5. Thus in Generall is the manner and kind of his working in us and towards us, being bestowed upon us, described. Power, choyle, freedome, are evidently denoted in the expressions insisted on. It is not any peculiar worke of his towards us, that is hereby declared, but the manner how he doth produce the Effects, that shall be insisted on.

§. 6. That which remains in the last place for the explanation of the things proposed to be explained as the foundation of the Communion which we have with the Holy Ghost, is the Effects that being thus sent, thus working he doth produce; which I shall do, not casting them into any artificiall method, but taking them up as I find them lying scattered up and down in the Scripture, only descending from those which are more generall, to those which are more particular, neither aiming nor desiring to gather all the particulars, but insisting on those which do most obviously occur.

§. 7. Only as formerly, so now you must observe, that I speake of the Spirit, principally, if not only as a comforter, and not as a sanctifier; and therefore the great work of the Spirit towards us all our daies, in the constant and continuall supplies of new light, power, vigor, as to our receivings of grace from him, belonging to that head of sanctification, must be omitted.

Nor adly shall I insist on those things which the comforter doth in Believers, effect towards others, in his assisting of them, and

com

convincing of the world which are promised, *Ioh. 14. 26. 18. 8, 9.* wherein he is properly their *Advocate*, but only on those which as a *Comforter* he works in, and towards them on whom he is bestowed.

CHAP. III.

*Of the Things wherein we have Communion with the Holy Ghost. He brings to remembrance the things spoken by Christ: Ioh. 14. 26. The manner how he doth it, The Spirit glorifies Christ in the hearts of Believers, Ioh. 16. 14. sheds abroad the love of God in them. The witness of the Spirit what it is. Rom. 8. 16. The Sealing of the Spirit Eph. 1. 13. The Spirit how an earnest, on the part of God, on the part of the Saints. Difference between the earnest of the Spirit, and tasting of the powers of the world to come. Unction by the Spirit, II. 11. 2, 3. The various teachings of the Holy Ghost. How the Spirit of Adoption; and of supplication.*

**T**He things which in the foregoing Chapters, I called Effects of the Holy Ghost in us, or toward us, are the subject matter of our communion with him; or the things wherein we hold peculiar fellowship with him, as our comforter; These are now proposed to consideration.

1. The first and most generall is that of *Ioh. 14. 26. He shall teach you all things, and bring all things to your remembrance, that I have spoken to you.* There are two parts of this promise, 1. Of Teaching, 2. Of bringing to remembrance. Of his Teaching I shall speak afterwards, when I come to treat of his anointing us.

His bringing the things to remembrance that Christ spake, is the first generall promise of him as a *Comforter*. *Compara uis uis uis*, he shall make you mind all these things; now this also may be considered two waies:

1. Merely in respect of the things spoken themselves. So our Saviour here promiseth his Apostles, that the holy Ghost should bring to their minds by an immediate efficacy, the things that he had spoken, that by his inspiration they might be enabled to write and Preach them for the good and benefit of his Church.



So Peter tells us, 1 Ep. 1. 21. Holy men of God spoke as they were moved by the Holy Ghost; that is, In writing the Scripture. and *αὐτοὶ ὡς ἠέχοντο*; borne up by him, carried beyond themselves, to speak his words, and what he indited to them. The Apostles forgot much of what Christ had said to them, or might doe so; and what they did retaine in a naturall way of Remembrance, was not a sufficient foundation to them to write what they so remembred, for a rule of faith to the Church. For the word of Prophecy, is not *ἰδίας ἐπιλήσιως*, from any mans proper impulse; it comes not from any private conception, understanding, or Remembrance. Wherefore Christ promises that the Holy Ghost shall doe this work, that they might infallibly give out what he had delivered to them. Hence that expression in Luke chap. 1. 3. *παρὸ κολεσίου ἀνωθεν*, is better rendred, having obtained perfect knowledge of things from above; noting the rise and spring of his so understanding things, as to be able infallibly to give them out in a Rule of Faith to the Church, then the beginning of the things themselves spoken of; which the word it selfe, will not easily allow of.

2. In respect of the Comfort of what he had spoken; which seems to be a great part of the intendment of this promise. He had been speaking to them things suited for their consolation; giving them precious promises of the supplies they should have from him in this life; of the Love of the Father, of the Glory he was providing for them; the sense and comfort whereof is unspeakable, and the joy arising from them, full of Glory. But, saith he, I know how unable you are to make use of these things for your own consolation; The Spirit therefore shall recover them upon your minds in their full strength and vigour for that end, for which I speake them. And this is one cause why it was expedient for Believers that Christ's bodily absence, should be supplied by the presence of the Spirit. Whilest he was with them, how little Efficacy on their hearts had any of the heavenly promises he gave them? when the Spirit came, how full of joy did he make all things to them? That which was his peculiar work, which belonged to him by virtue of his Office, that he also might be glorified, was reserved for him. And this is his work to the end of the World, To bring the promises of Christ to our minds and hearts, to give us the comfort of them, the joy

joy and sweetnesse of them, much beyond that which the Disciples found in them, when Christ in person spake them to them; their gracious influence being then restrained, that, as was said, the *dispensation* of the Spirit might be glorified; so are the next words to this promise, v. 27. *My peace I leave with you, peace I give unto you.* The comforter being sent to bring what Christ said, to remembrance, the consequent of it is *Peace*, and *freedom* from trouble of heart: what ever *peace*, *reliefe*, *comfort*, *joy*, *supportment*, we have at any time received from any work, promise, or thing done by *Christ*, it all belongs to this dispensation of the Comforter: In vaine should we apply our *naturall abilities* to remember, call to mind, consider the promises of *Christ*: Without successe would it be; it is so daily: but when the *Comforter* doth undertake the work, it is done to the purpose, how we have peculiar *communion* with him herein; in faith and obedience, in the *consolation* received, in and by the promises of him brought to mind, shall be afterwards declared. This in general is obtained. Our Saviour *Jesus Christ* leaving the efficacy even of those promises, which in person he gave to his Apostles in their great distresse, as to their consolation, unto the Holy Ghost, we may see the *immediate spring* of all the spirituall comfort we have in this world, and the fellowship which we have with the Holy Ghost therein.

Only here, as in all the particulars following the manner of the spirits working, this thing, is alwaies to be borne in mind, and the interest of his Power, Will, and Goodnesse in his working; He doth this 1. *Powerfully*, or effectually. 2. *Voluntarily*. 3. *Freely*.

1. *Powerfully*! and therefore doth comfort from the words and promises of *Christ*, sometimes break in through all opposition, into the saddest and darkeſt condition imaginable; it comes and makes men sing in a *dungeon*, rejoyce in flames, glory in *Tribulation*, it will into *Prisons*, *racks*, through temptations, and the greatest distresses imaginable: whence is this? *no wisdom* in it; the Spirit works effectually, his power is in it; he will work, and none shall let him. If he will bring to our remembrance the promises of *Christ* for our *Consolation*, neither *Satan* nor man, sin nor world, nor Death shall interrupt our comfort. This the Saints who have *Communion with the Holy Ghost*, know

to their Advantage, sometimes the Heavens are black over them, and the Earth trembles under them; publick, personall calamities and distresses appeare so full of horror, and darkness, that they are ready to faint with the Apprehensions of them. Hence is their great reliefe, and the retriement of their Spirits; their consolation nor trouble depend not on any outward condition, nor inward frame of their own hearts; but on the powerfull and effectuall workings of the Holy Ghost; which by Faith they give themselves up unto.

§. 6.

2. *Voluntarily*: distributing to every one as he will: and therefore is this work done in so great *variety*, both as to the same persons, and diverse. For the same person full of joy sometimes in a great distresse, full of consolation; every promise brings *sweetnesse*, when his pressures are great and heavy: another time in the least triall, seeks for comfort, searches the promise, and it is farre away. The reason is! *πνεῦμα διαιρεί καὶ ὡς βλάσῃ* the spirit distributes as he will. And so with diverse persons; to some each promise is full of Life and comfort; others *taſt* little all their daies; all upon the same account. And this faith especially regards in the whole businesse of consolation: it depends on the soveraigne will of the Holy Ghost, and so is not tied unto any rules, or course of procedure. Therefore doth it exercise it selfe in *waiting* upon him, for the seasonable accomplishment of the good pleasure of his Will.

3. *Freely*. Much of the *variety* of the dispensation of Consolation by promises, depends on this *freedom* of the spirit's operation. Hence it is that comfort is given *unexpectedly*, when the heart hath all the Reasons in the World to look for distresse and sorrow; thus sometimes it is the first meanes of recovering a backsliding soule, who might justly expect to be *mirrily* cast off. And these considerations are to be carried on, in all the other *Effects* and fruits of the Comforter, of which afterwards. And in this first generall *Effect* or work of the Holy Ghost towards us, have we *communion* and fellowship with him. The Life and Soule of all our comforts lye treasured up in the promises of Christ. They are the *breast* of all our consolation. Who knows not how *powerlesse* they are in the bare letter, even when improved to the uttermost, by our considerations of them, and meditation on them: as also how *unexpectedly* they sometimes

times break in upon the soule, with a conquering, endearing Life and vigour: Here Faith deales peculiarly with the Holy Ghost: It considers the promises themselves; looks up to him; waites for him, considers his appearances: in the word depended on, ownes him in his work and Efficacy. No sooner doth the soule begin to feele the life of a promise, warming his heart, relieving, cherishing, supporting, delivering from feare, entanglements, or troubles, but it may, it ought to know, that the Holy Ghost is there; which will adde to his joy, and lead him into fellowship with him.

2. The next generall work seemes to be that of Joh. 16. 14. *The Comforter shall glorify mee, for he shall receive of mine, and shall shew it unto you.* The work of the spirit is to glorify Christ: whence by the way, we may see how farre that spirit is from being the comforter, who sets up himselfe in the roome of Christ; such a spirit as saith, He is all himselfe: for as for him that suffered at Hierusalem, it is no matter that we trouble our selves about him: this spirit is now all. This is not the Comforter; His work is to glorify Christ, him that sends him: And this is an evident signe of a false spirit; what ever its pretence be, if it glorify not that Christ, who was now speaking to his Apostles; and such are many that are gone abroad into the World. But what shall this spirit doe, that Christ may be glorified, He shall (saith he) take of mine, *ἐκ τῶ ἰμοῦ λήψεται*; what these things are, is declared in the next vesse; all things that the Father hath are mine, therefore I said, he shall take of mine. It is not of the Essence, and essentiall properties of the Father and Son, that our Saviour speaks; but of the Grace which is communicated to us by them. This Christ calls *my things*, being the fruit of his purchase and mediation: on which account he saith, all his Fathers things are his; that is, the things that the Father in his Eternall love, hath provided to be dispensed in the blood of his Sonne, all the fruits of Election: these, said he, the comforter shall receive: that is, they shall be committed unto him; to dispose for your good, and advantage, to the end before proposed. So it follows ἀπαγγεῖλῃ, He shall shew or declare; and make them known to you. Thus then, is he a Comforter. He reveales to the soules of Believers, the good things of the Covenant of Grace, which the Father hath provided, and the Sonne purchased. He shews to us

Mercy, Grace, Forgiveness, Righteousnesse, Acceptation with God; letteth us know that these are the things of Christ, which he hath procured for us, shews them to us for our comfort and establishment. These things, I say, he effectually declares to the soules of Believers; and makes them know them for their own good: know them as originally the things of the Father, prepared from eternity in his Love and Good-will; as purchased for them by Christ, and laid up in store in the Covenant of Grace, for their use. Then is Christ magnified and glorified in their hearts: then they know what a Saviour and Redeemer he is. A soule doth never glorify or honour Christ upon a discovery, or sense of the Eternall Redemption he hath purchased for him, but it is in him a peculiar Effect of the Holy Ghost as our Comforter. *Noman can say, that Jesus is the Lord but by the Holy Ghost,* 1 Cor. 12: 3.

¶ 8.

3. He *sheds abroad the Love of God in our hearts*, Rom. 5. 5. That it is the Love of God to us, not our Love to God, which is here intended, the *connexion* is so cleare, as nothing can be added thereunto: now the Love of God is either of Ordination or of Acceptation: The love of his purpose to doe us good, or the Love of Acceptation, and approbation with him, both these are called the Love of God frequently in Scripture, as I have declared. Now how can these be shed abroad in our hearts? not in themselves, but in a sense of them; in a spirituall apprehension of them; *ἀνέχουσιν*, is shed abroad, the same word that is used concerning the Comforter being given us, Titus 2. 6. God *sheds him* abundantly, or powres him on us; so He *sheds* abroad, or powres out the Love of God in our hearts. Not to insist on the expression, which is Metaphoricall; the businesse is, that the Comforter gives a sweet and plentiful Evidence and perswasion of the Love of God to us, such as the soule is taken, delighted, satiated withall. This is his work, and he doth it effectually. To give a poore sinfull soule a comfortable perswasion, affecting it throughout, in all its faculties and affections, that God in Jesus Christ loves him, delightes in him, is well pleased with him, hath thoughts of tendernesse and kindnesse towards him; to give, I say, a soule an overflowing sure hereof, is an unexpressible mercy.

¶ 9.

This we have in a peculiar manner by the H. Gh: it is his proper work: as all his works, are works of Love and kindnes, so this of communicating

communicating a sense of the Love of the Father, mixes it self with all the particulars of his actions. And as we have herein peculiar communion with himselfe; so by him we have communion with the Father; even in his Love, which is thus shed abroad in our hearts: so not only do we rejoyce in, and *Glorify* the Holy Ghost which doth this work, but in him also whose love it is. Thus is it also, in respect of the Sonne; in his taking of *His*, and showing of it unto us, as was declared. What we have of heaven in this World, lyes herein: and the manner of our fellowship with the Holy Ghost on this account, falls in with what was spoken before.

4. Another Effect we have of his, Rom. 8. 16. *The spirit it selfe bears witnesse with our spirits, that we are the Children of God.* You know whose Children we are by nature; children of Satan, and of the curse, or of wrath. By the Spirit we are put into another capacity, and are Adopted to be the children of God, inasmuch as by receiving the spirit of our Father, we become the children of our Father. Thence is he called v. 15. *the Spirit of Adoption.* Now sometimes the soule, because it hath somewhat remaining in it, of the principle that it had in its old condition, is put to question, whether it be a child of God or no, and thereupon as in a thing of the greatest importance, puts in its claime, with all the Evidences that it hath, to make good its Title. The spirit comes and beares witnesse in this case. An al- lusion it is to judicall proceedings in point of Titles and Evidences. The Judge being set, the person concerned layes his claime, produceth his Evidences, and pleads them; his Adversaries endeavouring all that in them lies, to invalidate them, and disannull his plea; and to cast him in his claime: In the midst of the triall, a person of known and approved integrity comes into the Court, and gives Testimony fully and directly on the behalfe of the claimer, which stops the mouthes of all his Adversaries, and fillles the man that pleaded, with joy and satisfaction. So is it in this case. The soule by the power of its own Conscience, is brought before the Law of God: there a man puts in his plea, that He is a Child of God, that he belongs to Gods family; and for this end produceth all his Evidences, every thing, whereby Faith gives him an interest in God. Satan in the mean time opposeth with all his might; sinne and Law assist him: many

§. 10.

James



Gal. 4. 6.

flawes are found in his Evidences; the Truth of them all is questioned, and the soule hangs in suspence as to the issue. In the midst of the plea and contest, the Comforter comes; and by a word of promise, or otherwise, overpowers the heart with a comfortable persuasion, (and bears downe all objections) that his plea is good and that he is a child of God. And therefore it is said of him, *συμμαρτυρεῖ τὸ πνεῦμα ἡμῶν*: When our Spirits are pleading their Right and Title, He comes in and bears witnesse on our side: at the same time, enabling us to put forth acts of filiall obedience; kind and Child-like, which is called crying *Abba father*. Remember still the manner of the Spirit's working before mentioned; that he doth it *effectually, voluntarily, and freely*. Hence sometimes the dispute hangs long; the cause is pleading many years: The Law seems sometimes to prevail; sin and Satan to rejoyce; and the poor soule is filled with dread about its inheritance, perhaps its own witnesse, from its Faith, Sanctification, former experience, keeps up the plea with some life and comfort; but the work is not done, the conquest is not fully obtained, untill the Spirit who worketh freely and effectually, when and how he will, comes in with his Testimony also: cloathing his power with a word of promise, he makes all parties concerned to attend unto him, and puts an end to the Controversy.

Herein he gives us holy Communion with himselfe. The soule knows his voyce when he speaks: *nec hominem sonat*. There is something too great in it, to be the Effect of a created power. When the Lord Jesus Christ, at one word stilled the raging of the Sea and Wind, all that were with him, knew there was Divine power at hand: Math. 4. 39. And when the Holy Ghost by one word stills the tumults and stormes that are raised in the Soule, giving it an immediate calme and security, it knows his divine power, and rejoyces in his presence.

6. II.

5. He *seales us*. We are sealed by the holy Spirit of promise Eph. 1. 13. and grieve not the Holy Spirit whereby you are sealed to the day of redemption; chap. 4. 30. I am not very clear in the certaine peculiar intendment of this Metaphor, what I am persuaded of the mind of God in it, I shall briefly impart. In a seale two things are Considered, 1. The nature of it. 2. The use of it. The nature of sealing consists in the imparting of the  
image

*image* or *character* of the *seale* to the thing sealed; This is to *seale* a thing; to stamp the character of the *seale* on it. In this sense the effectuall Communication of the *image* of God unto us, should be our *sealing*. The Spirit on Believers really communicating the *image* of God in Righteousnesse and true Holinesse unto the Soule, *sealeth* us. To have this *stamp* of the Holy Ghost, so as to be an evidence unto the soul that it is accepted with God, is to be *sealed* by the spirit; taking the Metaphor from the nature of *sealing*. And in this sense is our Saviour said to be *sealed* of God: Joh. 6. 27. even from that impression of the power, wisdom and majesty of God that he had upon him in the discharge of his Office. Mich. 5. 4.

2. The End of *sealing* is twofold: 1. To *confirm* or *ratify* any grant or conveyance made in writing; In such cases men set their *seales* to make good and *confirm* their grants, and when this is done they are irrevocable. Or to *confirm* the testimony that is given by any one of the truth of any thing, Such was the manner among the Jewes: when any one had given true witness unto any thing or matter, and it was received by the Judges; they instantly set their *seales* to it, to *confirm* it in Judgement. Hence is it said, that he who receives the *Testimony of Christ*, sets to his *seal* that God is true Joh. 3. 33. The promise is the great grant and conveyance of life and Salvation in Christ to the soules of Believers. That we may have full assurance of the truth and irrevocableness of the promise, God gives us the Spirit to *satisfy* our hearts of it; and thence is he said to *seale* us; by Assuring our hearts of those promises, and their *stability*. But though many Expositors goe this way, I doe not see how this can consist with the very meaning of the word: It is not said that the promise is *sealed*, but that we are *sealed*, and when we *seal* a deed or grant to any one, we doe not say the man is *sealed*, but the deed or grant. §. 12.

2. To *appropriate*, distinguish or keep safe; this is the end of *sealing*; men set their *seales* on that, which they *appropriate*, and desire to keep safe for themselves: so evidently in this sense, are the servants of God said to be *sealed* Revel. 7. 4. that is, marked with Gods mark, as his peculiar ones, for this *sealing* answers to the setting of a mark Ezek. 9. Then are Believers *sealed* when they are marked for God, to be heires of the purchased

sed Inheritants, and to be preserved to the day of Redemption. Now if this be the sealing intended, It denotes not an act of sense in the heart but of security to the person: The Father gives the Elect into the hands of Christ to be redeemed: having redeemed them in due time, they are called by the Spirit, and marked for God, and so give up themselves to the hands of the Father.

If you aske now which of these senses is chiefly intended in this expression of our being sealed by the Holy Ghost; I answer the first, not excluding the other; we are sealed to the Day of Redemption, when from the Stamp, Imprint, and Character of the Spirit upon our soules, we have a first fence of the love of God given to us with a comfortable perswasion of our acceptance with him. But of this whole matter I have treated at large elsewhere.

Perf. of Saint  
cap.

Thus then the Holy Ghost communicates unto us his own likeness, which is also the image of the Father and the Sonne. We are changed into this image by the Lord the Spirit: 2 Cor. 3. 18. And herein he brings us into fellowship with himselfe. Our likeness to him, gives us boldnesse with him: His work we look for, his fruits we pray for; and when any effect of Grace, any discovery of the image of Christ implanted in us, gives us a perswasion of our being separated and set apart for God, we have a Communion with him therein.

§. 14.

6. He is an Earnest unto us 2 Cor. 1. 22. He hath given the earnest of the Spirit in our hearts: chap. 5. 5. who also hath given unto us the earnest of the Spirit: as also Ephel. 1. 13, 14. We are sealed with that Holy Spirit of promise, which is the earnest of our inheritance. In the two former places we are said to have the earnest of the Spirit, in the latter the Spirit is said to be an earnest of the Spirit, then in the sixth place is as we say *Genitrix mater*; denoting not the cause but the thing it selfe; not the Author of the earnest but the matter of it. The Spirit is our Earnest, as in the last place is expressed. The consideration of what is meant by the Spirit here, is what is meant by an Earnest will give some insight into this priviledge, which we receive by the Comforter.

§. 15.

1. What Grace, what gifts of the Spirit is intended by this Earnest, some have made enquiry, I suppose to no purpose. It is the Spirit himselfe personally considered, that is said to be this

this earnest. 2 Cor. 1. 22. It is God hath given the earnest of the Spirit in our hearts: an expression directly answering that of Gal. 4. 6. God hath sent forth the Spirit of his Son, into our hearts: that is the Person of the Spirit, for nothing else can be called the Spirit of his Son: and in Ephes. 1. 14. he hath given the Spirit (as for  $\frac{1}{2}$ ) which is that earnest. The Spirit himselfe of promise is this earnest. In giving us this Spirit he gives us this earnest.

2. An earnest it is *appoynted*, neither the Greek, nor the Latine have any word to expresse directly what is here intended. The Latines have made words for it, from that expressed here in the greeke: *arraba* and *arrabo*. The Greek word is but the Hebrew *herappon*, which as some conceive came amongst them, by the Tyrians merchants being a word of trade: It is by some rendered in Latine, *Pignus*, a pledge: but this cannot be here intended. A pledge is that property which any one gives, or leaves in the custody of another to assure him that he will give him, or pay him some other thing; in the nature of that which were a pawn. Now the thing, that is here intended, is a part of that which is to come, and but a part of it according to the trade use of the word, whence the metaphor is taken, it is excellently rendered in our Language an earnest. An earnest is part of the price of any thing, or part of any grant, given before hand to assure the person, to whom it is given, that at the appointed season he shall receive the whole that is promised him.

That a thing be an earnest, it is required: 1. That it be part of the whole of the same kind and nature with it. As we doe give so much money in earnest to pay so much more. 2. That it be a confirmation of a promise and appointment; first the whole is promised, then the earnest is given for the good and true performance of that promise.

Thus the Spirit is this Earnest. God gives us the promise of eternall life. To confirme this to us, he giveth us his Spirit, which is as the first part of the promise, to secure us of the whole. Hence he is said to be the earnest of the inheritance that is promised, and purchased. And it may be considered how it may, be said to be an Earnest on the part of God, who gives him, and on the part of Believers who receive him.

1. He is an Earnest on the part of God, in that God gives

§. 16.

§. 17.

§. 18.

§. 19.

him as a choise part of the Inheritance it selfe; and of the *same* kind with the whole, as an Earnest ought to be. The full inheritance promised, is the fullnesse of the Spirit in the enjoyment of God. When that Spirit which is given us in this world shall have perfectly taken away all sinne, and sorrow, and shall have made us able to enjoy the Glory of God in his presence, that is the full inheritance promised. So that the Spirit given us for the fitting of us for enjoyment of God in some measure, whilst we are here, is the earnest of the whole.

2. God doth it to this purpose, to assure us and secure us of the inheritance; having given us so many securityes without us, his Word, Promises, Covenant, Oath, the Revelation and discovery of his faithfullnesse, and immutability in them all: he is pleased also graciously to give us one within us; (Isa. 59. 21.) that we may have all the security, we are capable of: What can more be done? He hath given us of the Holy Spirit, in him the first fruits of Glory, the utmost pledge of his Love; the Earnest of all.

Heb. 6. 17, 18

§. 20. 3. On the part of Believers, He is an earnest, in that he gives them an Acquaintance with, 1. The love of God; their Acceptation with him makes known to them their favour in his sight: that he is their Father and will deal with them as with children; and consequently that the inheritance shall be theirs. He sends his Spirit into our hearts crying *be Father*. Gal. 4. 6. and what is the inference of Believers from hence, (v. 7) *then we are not servants, but sons, and if sons, then heires of God: the same* Apostle againe Rom. 8. 17) *If children then heires of God and joynt heires with Christ*. On that perswasion of the Spirit, that we are children, the inference is, then heires, heires of God, and joynt heires with Christ. We have then a right to an inheritance and an eviction of it. This is the use then we have of it; even the Spirit perswading us of our sonship, and acceptation with God our Father. And what is this inheritance of Glory? if we suffer with him, we shall be glorified together. And that the Spirit is given for this end is attested 1 Joh. 3. 24.) *Hereby we know, that he abideth in us, by the Spirit which he hath given us*. The Apostle is speaking of our Union with God, which he expresseth in the words foregoing. *He that keepeth his Commandments dwelleth in him, and*

he in him. Of that Union selfewhere: now this we know from hence, even by the Spirit which he hath given us. The Spirit acquaints us with it: not that we have such an acquaintance, but that the Argument is good, and *conclusive* in it selfe; we have of the Spirit, therefore he dwells in us, and we in him; because indeed his dwelling in us, is by that Spirit, and our interest in him is from thence; a sence of this he giveth as he pleaseth.

2. The Spirit being given as an *Earnest*, acquaints Believers with their inheritance (1 Cor. 2. 9. 10.) As an *Earnest* being part of the whole, gives knowledge of it, so doth the Spirit as in sundry particulars might be demonstrated.

So is he in all respects completely an *Earnest*: Given of God, received by us, as the beginning of our inheritance, and the Assurance of it. So much as we have of the spirit, so much we have of Heaven, in perfect enjoyment, and so much evidence of its future fullnesse. Under this apprehension of him in the dispensation of Grace, do Believers receive him, and rejoyce in him: Every gracious selfe evidencing act of his in their hearts, they rejoyce in, as a drop from Heaven; and long for the Ocean of it. Not to drive every effect of grace to this issue, to neglect the worke of the Holy Ghost in us, and to waste us.

There remains only that a difference be in a few words assigned between Believers receiving the Spirit; as an *Earnest* of the whole inheritance; and hypocrites, talking of the powers of the world to come Heb. 5. 6. A *test* of the powers of the world to come, seems to be the same with the *earnest* of the inheritance.

But (1.) that by the powers of the world to come in that place, is intended the joys of Heaven, there is indeed no ground to imagine: they are nowhere so called; nor doth it suitably expresse the glory that shall be revealed, which we shall be made partakers of. It is doubtlesse the powerful Ministry of the Ordinances & dispensations of the times of the Gospel; (there, called to the Hebrews according their own idiom) the powers or greater effectual things of the world to come; that is intended: but

2. Suppose that by the powers of the world to come the Glory of Heaven is intended; there is a wide difference between taking a vanishing taste of it our selves, and receiving an abiding earnest from God: To take a taste of the things of Heaven, and to



have them *assured* of God; as from his Love differ greatly. An Hypocrite may have his thoughts rayled to a great deale of Joy and contentment in the consideration of the good things of the Kingdome of God for a season, considering the things in themselves, but the Spirit as he is an *Earnest* gives us a pledge of them as provided for us in the Love of God and purchase of his Sonne Jesus Christ. This by the way.

§. 23.

7. The Spirit *anoints* Believers. *We are anointed by the Spirit*, 2 Cor. 1. 21. *We have an unction from the holy one, and we know all things*, 1 Ioh. 2. 20. and v. 27. I cannot intend to run this expreshon up into its rise and originall. Also I have done it also where. The use of *unctions* in the *Judaicall Church*, the meaning and intendment of the *Type* attended therewith. The *Officers* that men were consecrated unto thereby, are at the bottom of this expreshon; neerer the *Unction* of Jesus Christ, from whence he is called *Messiah*, and the *Christ*, the whole performance of his office of *Mediocrity*, being called also his *Annoyning*. Danc. as to his furnishment for it, concourses hereunto. Christ is said to be *anointed* with the oyle of gladnesse above his fellows, Heb. 1. 9. which is the same with that of Ioh. 3. 34. *God giveth him not the spirit by measure*. We who have the Spirit by measure, are annoynted with the oyle of gladnesse: Christ hath the fulnesse of the Spirit, whence our measure is communicated; so he is annoynted above us; that in all things he may have the preeminence. How Christ was annoynted with the Spirit to his three fold Office, of King, Priest, and Prophet, how by vertue of an unction with the same Spirit dwelling in him, and us, we become to be interested in these offices of his, and are made also Kings, Priests, and Prophets to God, is known, and would be matter of a long discourse to handle, and my designe is only to communicate the things treated of.

§. 24.

I shall only therefore fix on one place, where the *Communications* of the spirit in this unction of Christ are enumerated, of which in our Measure from him, and with him, by this unction, we are made partakers: and that is Isai. 11. 2, 3. *The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the feare of the Lord, &c.* Many of the endowments of Christ, from the Spirit wherewith he was abundantly annoynted, are here recounted.

Principally

Principally those of *Wisdom, Councell, and Understanding*, are insisted on: on the Account whereof, all the *Treasures of Wisdom and Knowledge* are said to be in him, Col. 2. 3. and though this be but some part of the *furniture* of Jesus Christ, for the discharge of his Office, yet it is such, as where our *anoyning* to the same purpose is mentioned, it is said peculiarly on the effecting of such *Qualifications*, as these; so John 2. 22, and 27. the work of the *anoyning*, is to teach us. The Spirit therein, is a Spirit of *Wisdom and understanding* of Councell, Knowledge and quick understanding in the feare of the Lord. So was the great promise of the Comforter, that he should teach us, Joh. 14. 26. that he should guide us into all truth; Chap. 16. 13. This of *teaching us* the mind and will of God, in the manner wherein we are taught it by the Spirit, our Comforter, is an eminent part of our *anction* by him, which only I shall instance in. Give me leave to say, there is a threefold *teaching* by the Spirit.

1. A *teaching* by the Spirit of *Conviction* and illumination: so the Spirit teacheth the world, that is, many in it, by the *Preaching* of the Word, as he is promised to doe, Joh. 16. 8.

2. A *teaching* by the Spirit of *Sanctification*, opening blind eyes, giving a new understanding shining into our hearts, so give us a knowledge of the *Glory* of God, in the face of Jesus Christ, enabling us to receive *Spiritual* things in a *Spiritual* light, 1 Cor. 2. 8. giving a saving knowledge of the *mystery* of the Gospell, and this in severall degrees is common to all Believers.

3. A *teaching* by the Spirit of *Consolation*, making sweet, usefull, and joyfull to the soule the discoveries that are made of the mind and Will of God in the light of the Spirit of Sanctification. Here the oyle of the Spirit is called the Oyle of gladnesse. That which brings Joy and Gladnesse with it. And the name of Christ thereby discovered, is a sweet oylment poured forth, that causeth Soules to runne after him with joy and delight, Cant. 1. 2. We see it by daily experience, that very many have little tast and sweetnesse and relish in their Soules of those Truths, which yet they savingly know and believe: But when we are taught by this *unction*, oh how sweet is every thing we know of God? As we may see in the place of John, where mention is made of the *teaching* of this *unction*, it respects peculiarly, the Spirit *teaching* of us the Love of God in Christ, the shining of

his

his Communion, which as David speaks, puts Gladnesse into our hearts, Plal. 4. 6, 7.

§. 25.

We have this then by the Spirit, he teacheth us of the Love of God in Christ, he makes every Gospel Truth as wine well refined to our Soules, and the good things of it, to be a feast of fatt things: gives us Joy and gladnesse of heart with all that wee know of God, which is the great preservative of the Soule to keep it close to Truth. The Apostle speaks of our teaching by this unction, as the meaner whereby we are preserved from seduction. Indeed to know any Truth in the Power, sweetnesse, Joy, & Gladnesse of it, is that great security of the soules constancy in the preservation and retaining of it. They will readily change Truth for Error, who find no more sweetnesse in the one then in the other. I must crave the Readers pardon, for my briefe passing over these great things of the Gospel: my present designe is rather to *enumerate*, then to *unfold* them. This one work of the Holy Ghost might it be pursued, would require a fuller discourse then I can allot unto the whole matter in hand. All the *priviledges* we enjoy, all the *Dignity* and honour we are invested withall, our whole dedication unto God, our Nobility and Royalty, our interest in all Church advantages, and approaches to God in worship, our separation from the world, the *name* whereby we are called, the liberty we enjoy, all flow from this head; are all branches of this effect of the Holy Ghost. I have mentioned only our teaching by this unction: a Teaching that brings joy and gladnesse with it, by giving the heart a *sense* of the Truth wherein we are instructed. When we find any of the good Truths of the Gospel come home to our Soules, with life, vigour, and power, giving us gladnesse of heart, *transforming* us into the image and likeness of it, the Holy Ghost is then at his work, is pouring out of his oyle.

§. 26.

We have Adoption also by the Spirit, hence he is called the Spirit of Adoption: that is either he who is given to *Adopted ones*, to secure them of it, to beget in their hearts a *sense* and *Perswasion* of the Fathers Adopting Love, or else to give them the *priviledge* it selfe, as is intimated Joh. 1. 12. Neither is that opposite hereunto which we have, Gal. 4. 6. for God may send the *spirit* of application into our hearts, because we are *Sons*, and yet

yet Adopted by his Spirit. But of this elsewhere.

He is also called the *Spirit of Supplication*, under which notion he is promised, Zach. 12. 10. and how he affects that in us, is declared, Rom. 8. 26, 27. and Gal: 4. 6. and we are thence said to pray in the Holy Ghost. Our prayers may be considered.

§. 27.

1. *Two waies*. First as a *spirituall Duty* required of us by God; and so they are wrought in us by the *Spirit of Sanctification*, which helps us to performe all our duties, by exalting all the faculties of the Soule for the Spirituall discharge of their respective offices in them.

2. As a *meanes of retaining Communion* with God, whereby we sweetly ease our hearts in the bosome of the Father, and receive in refreshing tastes of his Love. The Soule is never more rayed with the Love of God, then when by the *Spirit* taken into intimate communion with him, in the discharge of this duty: and therein it belongs to the *Spirit of Consolation*, to the Spirit promised as a *Comforter*. And this is the next thing to be considered in our Communion with the Holy Ghost: namely what are the peculiar *Effects*, which he worketh in us, and towards us, being so bestowed on us, as was declared, and working in the way and manner insisted on. Now these are, His bringing the promises of Christ to remembrance, glorifying him in our hearts, shedding abroad the love of God in us, witnessing with us, as to our spirituall estate and condition, sealing us to the day of redemption; being the earnest of our inheritance, anointing us with priviledges as to their consolation, confirming our Adoption, and being present with us in our supplications. Here is the wisdom of Faith; to find out, and meet with the *Comforter* in all these things: not to loose their sweetnesse, by lying in the dark to their Author; nor coming short of the Returns which are required of us.

## CHAP. IV.

*The Generall consequences in the Hearts of Believers, of the Effects of the Holy Ghost before mentioned. Consolation: its adjuncts. Peace, Joy. how it is wrought immediately, mediately.*

§. 1. **H**AVING proceeded thus farre in discovering the way of our Communion with the Holy Ghost, and insisted on the most noble and known *Effects* that he produceth, it remains that it be declared, what *Generall consequents* of these *Effects* there are brought forth in the hearts of Believers; and so we shall at least have made mention of the maine heads of his dispensation, and work in the *economy* of Grace. Now these (as with the former) I shall do little more then name; it being not at all in my designe, to handle the *natures* of them, but only to shew what respects they beare to the *business* in hand.

§. 2. *Consolation* is the first of these. The *Disciples* walked in the *fear* of the Lord, and in the *Consolation* of the Holy Ghost, *Acts* 9, 31. ἐν τῷ φόβῳ κυρίου καὶ ἐν παρακλήσει ἁγίου πνεύματος. He is ἡ παρακλητός, and he gives παρακλησίαν, from his worke towards us, and in us, we have *Comfort* and *Consolation*. This is the first generall consequent of his dispensation and work. Whenever there is mention made of *Comfort* and *Consolation* in the Scripture given to the Saints, (as there is most frequently,) it is the proper consequent of the work of the Holy Ghost towards them; *Comfort* or *Consolation* in generall, is the setting and composing of the Soule in rest and contentednesse, in the midst of, or from troubles, by the consideration, or presence, of some good wherein it is interested, outweighing the *Evill*, *incub*, or perplexity that it hath to wrestle withall. Where mention is made of *Comfort* and *Consolation* properly so called, there is relation to trouble or perplexity; so the Apostle, *1 Cor.* 1. 5, 6. As the sufferings of Christ abound in us, so our *Consolation* also aboundeth by Christ. Suffering and *Consolation* are opposed; the latter being a reliefe against the former; so are all the promises of *Comfort*, and all the expressions of it in the Old and New Testament, still proposed as *relieves* against *Trouble*.

And (as I said) Consolation ariseth from the presence or consideration of a greater Good, that outbalances the evil, or perplexity wherewith we are to contend. Now in the Effects or acts of the Holy Ghost before mentioned, lye all the springs of our consolation. There is no comfort but from them. And there is no trouble, that we may not have comfort in, and against, by them. That a man may have consolation in any condition, nothing is required, but the presence of a good, rendring the evil, wherewith he is pressed, inconsiderable to him. Suppose a man under the greatest calamity that can possibly befall a child of God, or a confluence of all those evils numbred by Paul, Rom. 8. 38, &c. Let this man have the Holy Ghost, performing the works mentioned before toward him, and in despite of all his evil, his Consolations will abound. Suppose him to have a sence of the Love of God all the while shed abroad in his heart, a cleare witness within that he is a child of God, accepted with him, that he is sealed and marked of God for his own, that he is an heire of all the promises of God, and the like, it is impossible that man should not triumph in all his tribulations.

From this Rise of all our Consolation, are those descriptions which we have of it in the Scripture, from its properties and adjuncts: As first, it is abiding, thence it is called everlasting consolation, 2 Thef. 2. 16. God our Father, which hath loved us, & given us everlasting consolation; that is, Comfort, that vanishes not; and that because it riseth from everlasting things. There may be some perishing Comfort given for a little season, by perishing things: but abiding consolation, which we have by the Holy Ghost, is from things everlasting. Everlasting Love, eternall Redemption, an everlasting inheritance.

2. Strong. Heb. 6. 18. That the heirs of the Promise should receive strong Consolation. As Strong opposition lies sometimes against us, and trouble, whose bands are strong, so is our consolation strong, it abounds, and is unconquerable. *ἰσχυρὰ παρηγορία*: it is such, as will make its way through all opposition, it confirms, corroborates, and strengthens the heart under any evil, it fortifies the soule, and makes it able cheerfully to undergoe any thing that it is called unto, and that because it is from him who is strong.

3. It is Precious. Hence the Apostle makes it the great mo-



tive unto obedience, which he exhorts the *Philippians* unto, cap. 2. 1. *If there be any consolation in Christ: if you set any esteeme and valuation upon this precious mercy of consolation in Christ; by those comforts, let it be so with you.*

- §. 5. And this is the first generall consequent in the hearts of Believers, of those great Effects of the Holy Ghost before mentioned: now this is so large and comprehensive, comprizing so many of our concernments in our walking with God, that the Holy Ghost receives his denomination, as to the whole work he hath to performe for us from hence; He is the *Comforter*; as Jesus Christ, from the work of *Redemption* and salvation, is the *Redeemer* and *Saviour* of his Church. Now as we have no consolation but from the Holy Ghost: so all his Effects towards us, have certainly this consequent more, or lesse, in us. Yea I dare say; whatever we have in the kinds of the things before mentioned that brings not consolation with it, in the root at least, if not in the ripe fruit, is not of the Holy Ghost. The way whereby comfort issues out from those works of his, belongs to particular cases. The fellowship we have with him, consists, in no small portion of it, in the consolation we receive from him. This gives us a valuation of his Love; teacheth whether to make applications in our distresse; whom to pray for, to pray to, whom to wait upon in perplexities.

- §. 6. 2. Peace ariseth hence also, Rom. 15. 13. *The God of hope fill you with all peace in believing, that you may abound in hope through the power of the Holy Ghost.* The power of the Holy Ghost, is not only extended to hope, but to our peace also in believing. So is it in the connexion of those promises, Joh. 14. 26, 27. *I will give you the Comforter: and what then? what followses that grant? Peace, saith he, I leave with you, my peace I give unto you.* Nor doth Christ otherwise leave his peace, or give his peace unto them, but by bestowing the comforter on them. The peace of Christ, consists in the soules sense of its Acceptation with God in friendship. So is Christ said to be our Peace, Eph. 2. 14. by slaying the enmity between God and us, and in taking away the handwriting, that was against us, Rom. 5. 1. *being justified by Faith, we have Peace with God.* A comfortable perswasion of our Acceptation with God in Christ, is the bottome of this peace, it enwrapps deliv-

deliverance from Eternall wrath, hatred, curse, condemnation; all sweetly affecting the soule and conscience.

And this is a Branch from the same Root with that foregoing. A consequent of the Effects of the Holy Ghost before mentioned. Suppose a man chosen in the eternall Love of the Father, Redeemed by the blood of the Son; and justified freely by the Grace of God, so that he hath a right to all the promises of the Gospel; yet this person can by no reasonings nor arguings of his own heart, by no considerations of the promises themselves, nor of the Love of God, or Grace of Christ in them, be brought to any establishment in peace, untill it be produced in him, as a fruit and consequent of the work of the Holy Ghost in him, and towards him. Peace is the fruit of the Spirit, Gal. 5. 22. The savour of the spirit is life and Peace, Rom. 8. 6. All we have is from him, and by him.

3. Joy also is of this number. The Spirit as was shewed, is called the Oyle of Gladnesse, Heb. 1. 9. his anointing brings Gladnesse with it, Isa. 61. 3. the oyle of joy for mourning. The kingdom of God is righteousness, Peace, and joy in the Holy Ghost, Rom. 14. 17. 1 Thes. 1. 6. Received the Gospel, with joy in the Holy Ghost. with joy, as Peter tells believers, unspeakable, and full of glory. 1 Pet. 1. 8. To give joy to the hearts of Believers, is eminently the work of the Comforter, & this he doth by the particulars before instanced in; that rejoycing in hope of the Glory of God; mentioned Rom. 5. 2. which carries the Soules through any Tribulation even with glorying, hath its rise in the Spirits shedding abroad the love of God in our hearts, v. 5. Now there are two wayes, whereby the Spirit worketh this joy in the hearts of believers.

1. He doth it immediately by himselfe; without the consideration of any other Acts, or works of his, or the interposition of any reasonings, or deductions, and conclusions; As in sanctification, He is a well of water springing up in the Soule, immediately exerting his efficacy, and refreshment: so in consolation, He immediately works the soule, and minds of men to a joyfull rejoycing, and spirituall frame, filling them with Exultation and gladnesse; not that this arises from our reflex consideration of the Love of God, but rather gives occasion thereunto: When he so sheds abroad the love of God in our hearts, and so filling them with gladnesse by

an immediate act and operation (as he caused John Baptist, to leap for joy in the womb, upon the approach of the mother of Jesus.) Then doth the Soule even from hence, raise it selfe to a consideration of the Love of God, whence joy and rejoycing doth also flow. Of this joy there is no account to be given; but that the spirit worketh it, when, and how he will; he secretly *infuseth*, and *distills* it into the soule, prevailing against all *fears*, and *sorrowes*, filling it with gladnesse, exultations, and sometimes with unspeakable raptures of mind.

¶ 10.

2. Mediate by his other workes towards us. He gives a sense of the love of God, with our *Adoption* and acceptance with him: and on the consideration thereof, enables us to receive it. Let what hath been spoken of his operations towards us be considered, what Assurance he gives us of the Love of God, what *life*, *power*, and *security*, what pledge of our eternall welfare, and it will be easily perceived, that he lay, a sufficient foundation of this Joy, and gladnesse: not that we are able upon any *rationall consideration*, *deduction*, or *conclusion*, that we can make from the things mentioned, to affect our hearts with the joy, and gladnesse intended: it is left no lesse the proper worke of the Spirit to doe it from hence and by the inter-venience of these considerations, then to doe it immediately without them. This processe of producing joy in the heart we have. Psal. 23. 5, 6. *Thou anointest my head with oyle.* Hence is the conclusion, as in the way of exultation, *surely goodnesse and mercy shall follow me.* Of this effect of the Comforter see Isai. 35. throughout.

¶ 11.

4. Hope also is an effect of those workings of the Holy Ghost in us, and towards us. Rom. 15. 13. These I say are the generall consequences of the Effects of the Holy Ghost upon the hearts of Believers, which if we might consider the in their offspring with all the branches that shoot out from them, in Exultation, Assurance, Boldnesse, Confidence, Expectation, glorying and the like, it would appeare how farre our whole Communion with God is influenced by them: But I only name the heads of things, and hasten to what remaines; it is the generall and particular way of our Communion with the Holy Ghost, that should nextly ensue, but that some other considerations necessarily do here interpolate themselves.

## CHAP. V.

*Some observations and inferences from Discourses foregoing concerning the Spirit. The contempt of the whole Administration of the Spirit by some. The vaine pretence of the Spirit by others. The false Spirit discovered.*

**T**His proceſſe being made, I ſhould now ſhew immediately how we hold the communion propoſed with the Holy Ghoſt, in the things laid down, and manifeſted to containe his peculiar worke towards us. But there are ſome miſcarriages, in the world in reference unto this diſpenſation of the Holy Ghoſt, both on the one hand and the other, in contempt of his true worke, and pretence of that which is not, that I cannot but remark in my paſſage; which to do ſhall be the buſineſſe of this chapter.

1. Take a view then of the ſtate and condition of them who profeſſing to believe the Goſpell of Jeſus Chriſt, do yet contemne and deſpiſe his ſpirit as to all its operations, Gifts, Graces and diſpenſations to his Churches and Saints. Whilſt Chriſt was in the World with his diſciples, he made them no greater promiſe, neither in reſpect of their own good, nor of carrying on the worke which he had committed to them, then this of giving them the holy Ghoſt. Him, he inſtructeth them to pray for of the Father, as that which is needfull for them, as bread for children Luke 11. 13. Him he promiſeth them, as a well of water ſpringing up in them, for their reſreſhment ſtrengthening and conſolation, unto everlaſting life: John 7. 37, 38, 39. As alſo to carry on, and accompliſh the whole worke of the miniſtry to them committed: John 16. 8, 9, 10. with all thoſe eminent workes and priviledges before mentioned. And upon his Aſcenſion this is ſaid as the bottome of that glorious Communication of gifts and Graces in his plenfull effuſion mentioned Ephes. 4. 8, 11, 12. namely, That he had received of the Father the Promiſe of the Holy Ghoſt: Act. 2. 33. and that in ſuch an eminent manner, as thereby to make the greateſt and moſt

§. 1.

§. 2.

glorious difference between the *Administration* of the new Covenant and old. Especially doth the whole worke of the ministry relate to the Holy Ghost; though that be not my present businessse to evince. He calls men to that worke, and they are separated unto him, *Act. 13. 2.* He furnisheib them with gifts, and abilities for that employment, *1 Cor. 12. 7, 8, 9, 10.* See that the whole Religion we professe without this Administration of the Spirit, is nothing: nor is there any fruite without it of the Resurrection of Christ from the the dead.

This being the state of things, that in our worship of, & Obedience to God, in our own consolation, sanctification, and ministeriall employment, the Spirit being the Principle the life, soule, the all of the whole; yet so desperate hath been the malice of Satan, and wickednesse of men; that their great endeavour hath been, to shut him quite out of all *Gospell administrations.*

¶ 3.

First his Gifts and Graces were not only decayed, but almost excluded from the publike worship of the Church, by the imposition of an *operous forme of service*, to be read by the minister; which to doe, is neither a *peculiar gift* of the Holy Ghost to any; nor of the ministry at all. It is marvellous to consider what *pleas and pretences* were *invented*, and used by learned men, from its *Antiquity*, its *composure* or approbation by *Martyrs*, the beauty of *Uniformity* in the worship of God established, and pressed thereby &c. for the defence and maintenance of it. But the maine Argument they insisted on, and the chiefe field wherein they expatiated, and layd out all their Eloquence, was, the valne babling repetitions and folly of men *praying by the Spirit*. When once this was fallen upon, all (at least as they supposed) was carried away before them, and their *Adversaries* rendered sufficiently ridiculous. So great is the cunning of Satan, and so unsearchable are the follies of the hearts of men. The summe of all these reasonings amount to no more but this: Though the Lord Jesus Christ hath promised the Holy Ghost to be with his Church to the end of the world, to *grant furnish men with gifts and abilities*, for the carrying on of that worship which he requires, and accepteth at our hands, yet the worke is not done to the purpose; the gifts he bestows, are not sufficient to that end neither as to invocation, nor do-

ctrine

Arise, & therefore we will not only help men by our directions but exclude them from their exercise. This I say was the summe of all, as I could undeniably evidence. Were that my present business. What innumerable evils ensue on this Principle; in a formall setting a part of men to the ministry, who had never once tasted of the powers of the world to come, nor received any gifts from the Holy Ghost to that purpose; of crying up, and growing in, an outside pompous worship, wholly forraign to the power and simplicity of the Gospell; of silencing, destroying, banishing men, whose ministry was accompanied with the evidence, and demonstration of the Spirit, I shall not need to declare. This is that I ayme at, to point out the publike contempt of the Holy Ghost; his gifts and graces with their administration in the Church of God, that hath been found even where the Gospell hath been professed.

Again, it is a thing of most sad consideration, once to call to mind, the improvement of that principle of contempt of the Spirit in private men, & their ways. The name of the Spirit was grown a terme of reproach. To plead for, or pretend to pray by the Spirit, was enough to render a man the object of scorne and reproach, from all sorts of men, from the Pulpit to the stage. What? you are full of the Spirit, you will pray by the spirit, you have the gift, come let us heare your non-sense; And yet perhaps these men would think themselves wronged, not to be accounted Christians. Christians, yea have not some pretending themselves to be leaders of the flock; yez, mounted a story or two above their brethren, and claiming a Rule and government over them, made it their business to scoff at, and reproach the gifts of the Spirit of God. And if this were the frame of their Spirit, what might be expected from others of professed prophannesse? It is not imaginable to what height of blasphemy, the procelle in this kind amounted. The Lord grant there be nothing of this cursed leaven still remaining amongst us. Some bleedings of ill importance are sometimes heard. Is this the fellowship of the Holy Ghost that Believers are called unto? Is this the due Entertainment of him whom our Saviour promised to send for the supply of his Bodily absence; so as we might be no loosers thereby? Is it not enough that we should be contented with such a stupid blindness, as being



called Christians, to looke no farther for this comfort and consolation, then morall considerations common to Heathens, would lead them, when one infinitely holy and blessed person of the Trinity, hath taken this office upon him to be our Comforter, but they must oppose and despise him also; nothing more discovers how few there are in the world, that have interest in that blessed name whereby we are all called. But this is no place to pursue this discourse. The aime of this discourse is to evince the folly and madnesse of men in generall, who professe to own the Gospell of Christ, and yet contemne and despise his Spirit, in whomsoever he is manifested. Let us be zealous of the gifts of the Spirit, not envious at them.

¶ 5. For what hath bin discoursed we may also say the spirits that are gone abroad in the world; & which have been exercising themselves at severall seasons, ever since the Ascension of Christ. The iniquity of the generation that is past, & passing away, lay in open started opposition to the holy Ghost. God hath been above them wherein they behaved themselves presumptuously. Satan, whose designe, as he is God of this world, is to be uppermost, never dwelt wholly in any forme cast down by the providence of God, hath now reformed himselfe into an Angel of light, and he will pretend the Spirit also, and only. But there are seducing Spirits, 1 Tim. 4. 1. And we have a command not to believe every Spirit, but by the Spirit 1 Joh. 4. 16. And the reason added, because many false Spirits are gone abroad in the world, that is, men pretending to the Revelation of new Doctrines by the Spirit, whose deceipts in the first Church Paul insinuateth, 1 Thess. 2. 2. Calling on men not to be shaken in mind by Spirit. The truth is the Spirits of these days are so grosse, that a man of a very easy discerning, may find them out: yet their delusion is strong, that not a few are deceived. This is one thing that is evident to every eye: That according to his wonted course, Satan with his delusions is runne into an extreme to his former actions.

¶ 6. Not long since, his great designe (as I manifested, N) was to set up Ordinances without the Spirit, casting all the reproach that he could upon him: now to cry up a Spirit without and against Ordinances, casting all reproach, and contempe possible upon them. Then he would have a ministry without the Spirit:

now

now a Spirit without a ministry. Then the reading of the word might suffice without either preaching, or praying, by the Spirit: now the Spirit is enough without reading or studying the word at all. Thus he allowed a litterall embracing of what Christ had don in the flesh, now he talkes of Christ in the Spirit only, and denys him to be come in the flesh, the proper character of the false Spirit, we are warned of 1. Joh. 1. 3. Now because it is most certaine that the Spirit which we are to beare and embrace, is the Spirit promised by Christ, which is so cleare, that Him the *Mountainists* *Paraclete*, yea and *Mahomet* pretended himselfe to be, and those of our daies affirme also pretend the same. Let us briefly try them by some of the Effects mentioned, which Christ hath promised to give the Holy Ghost for,

The first generall Effect, as was observed, was this; that he should bring to remembrance the things that Christ spake for our guidance, and Consolation. This was to be the worke of the Holy Ghost towards the Apostles, who were to be the pen-men of the Scriptures: this is to be his work towards Believers to the end of the world. Now the things that Christ hath spoken and did, are written that we might believe, and believing have life through his name 1oh. 20. 30. They are written in the Scripture. This then is the worke of the Spirit, which Christ hath promised, he shall bring to our remembrances and give us understanding of the words of Christ in the Scripture for our guidance, and consolation. Is this now the worke of the Spirit, which is abroad in the world, and perverteth many? Nothing lesse. His businesse is to decry the things that Christ hath spoken which are written in the Word: To pretend new Revelations of his own: To lead men from the written word, wherein the whole worke of God, and all the promises of Christ are recorded.

Again, the worke of the Spirit promised by Christ, is to glorify him. He shall Glorify us, for he shall take of mine and shew it unto you. John 16. 14. him who was to suffer at Jerusalem, who then spake to his Disciples; It was to make him Glorious, Honourable, and of high esteem in the hearts of Believers, and that by shewing his things, his Love, Kindnesse, Grace, and purchase unto them. This is the worke of the Spirit. The worke of the Spirit, that is gone abroad, is to glorify it selfe; to decry, and

render contemptible Christ that suffered for us under the name of a Christ without us; which it slighteth and despiseth; and that professedly. Its own Glory, its own honour is all that it aymes at; wholly inverting the order of the divine dispensations. The fountaine of all being, and lying in the Fathers love, the Sonne came to glorify the Father. He still says, *I seek not my own glory, but the glory of him that sent me.* The Sonne having carryed on the worke of Redemption, was now to be glorified with the Father. So he prays that it might be. John 17. 1. *The hour is come, glorify the Sonne, and ibat with the glory which he had before the world,* when his joynt councill was in the carrying on the Fathers Love. Wherefore the Holy Ghost, is sent, and his worke is to glorify the Sonne; but now (as I said) we have a Spirit come forth, whose whole business is to glorify himselfe; whereby we may easily know whence he is.

Furthermore, the Holy Ghost sheds abroad the love of God in our Hearts (as was declared) and thence fills them with joy; Peace, and hope; quieting and refreshing the hearts of them, in whom he dwells, giving them liberty and rest, confidence and the boldnesse of children. This Spirit wherof men now boast is a Spirit of bondage, whose utmost worke is to make men quicke, and tremble, casting them into an unsonlike frame of Spirit driving them up and down with horror and bondage, and drinking up their very naturall spirits & making their whole men wither away. There is scarce any one thing that more evidently manifesteth the Spirit whereby some are now acted; not to be the Comforter promised by Christ then this, That he is a Spirit of bondage and slavery, in them in whom he is, and a spirit of cruelty; and reproach toward others, in a direct opposition to the holy Ghost in Believers; and all the ends and purposes, for which is a Spirit of Adoption and Consolation, he is bestowed on them.

To give one instance more; the Holy Ghost bestowed on Believers, is a Spirit of Prayer and Supplication, as was manifested. The Spirit wherewith we have to doe, pretends the carrying men above such low and contemptible meanes of communion with God. In a word it were a very easy and facile taske to passe through all of the eminent effects of the Holy Ghost, in and towards Believers, and to manifest, that the

pretending.

pretending spirit of our daies comes in a direct opposition, and contradiction to every one of them. Thus hath Satan passed from one extreme to another: from a bitter wretched opposition to the Spirit of Christ, unto a cursed pretending to the Spirit, till to the same end and purpose.

I might give sundry other instances of the contempt or abuse of the dispensation of the Spirit. Those mentioned are the extremes whereunto all other are, or may be reduced; and I will not farther divert from that which lyes directly in my ayme.

## CHAP. VI.

*Of Particular Communion with the Holy Ghost. Of preparation thereunto: Valuation of the the Benefits we receive by him: what it is he comforts us in; and against: Wherewith, How.*

**T**He way being thus made plain for us, I come to shew how we hold particular communion with the Holy ghost, as he is promised of Christ to be our Comforter, and as working out our Consolation by the means formerly insisted on. Now, the first thing I shall doe herein; is the proposall of that, which may be some preparation to the duty under consideration; and this by leading the soules of Believers; to a due valuation of this work of his; towards us, whence he is called our comforter.

To raise up our hearts to this frame, and fit us for the duty intended, let us consider these three things:

1. First, *What it is he comforts us against.*
2. Secondly, *Wherewith he Comforts us.*
3. Thirdly, *The principle of all his workings, and operations in us for our consolation.*

1. There are three things in the whole course of our pilgrimage, that the consolations of the Holy ghost are usefull and necessary in.

1. First, In our Afflictions. Affliction is part of the provision that God hath made in his house for his Children, Heb. 12. 5, 6;

The great variety of its causes, meanes, uses, and effects, is generally known. There is a measure of them appointed for every one. To be wholly without them is a temptation, and so in some measure an Affliction. That which I am to speake unto is, that in all our afflictions, we need the consolations of the Holy Ghost. It is the nature of man to relieve himselfe, when he is entangled, by all waies and meanes. According as most naturall spirits are, so do they manage themselves under pressure. The spirit of a man will bear his infirmity; at least it will struggle with it.

¶ 4.

There are two great evils, one of which does generally seize on men under their Afflictions, and keep them from a due management of them. The Apostle mentioneth them both, Heb. 12. 5. *Μὴ ὀκνᾶτε τὰς κυρίας τοῦ κυρίου ἵνα αὐτὸν διακρίνατε.* despise not the chastisement of the Lord, neither faint when thou art reprov- ed. One of these extreames doe men usually fall into; either they despise the Lords correction, or sink under it.

First, Men despise it. They account that which befalls them to be a light or common thing. They take no notice of God in it. They can shift with it well enough: they look on instruments, second causes, provide for their own defense and vindication, with little regard to God, or his hand in their affliction. And the ground of this is, because they take in snarers in their trouble, that God will not mix his grace withall. They fix on other remedies, then what he hath appointed, and utterly loose all the benefits and advantage of their affliction. And so shall every man doe that relieves himselfe from any thing, but the consolations of the Holy Ghost.

2. Secondly, Men Faint and sink under their trials, and afflictions, Which the Apostle farther reproveth, ver. 12. The first despise the assistance of the Holy Ghost through pride of heart: the latter refuse it through *dejection* of spirit, and sink under the weight of their troubles. And who almost is there, that offends not on one of these bands? Had we not learned to count light of the chastisements of the Lord, and to take little notice of his dealings with us, we should find the season of our Afflictions to comprize no small portion of our Pilgrimage.

¶ 5.

Now there is no due management of our soules under any affliction, so that God may have the glory of it; and our selves any

any spirituall benefit or improvement thereby; but by the consolation of the Holy Ghost. All that our Saviour promisc his Disciples, when he tells them of the great trials and tribulations they were to undergoe, is, *I will send you the spirit, the comfortour, He shall give you peace in me; when in the world you shall have trouble. He shall guide, and direct, and keep you in all your trialls.* And so the Apostle tells us it came to passe, 2 Cor. 1. 4, 5, 6. *Yea, and this under the greatest afflictions will carry the soule to the highest joy, peace, rest, and contentment.* So the same Apostle, Rom. 5. 3. *We glory in tribulations.* It is a great expression. He had said before, that *we gloried in the hope of the glory of God,* vers. 4. Yea, but what if manifold afflictions, and tribulations befall us? why? even in them also we glory, saith he, *We glory in our tribulations;* But whence is it, that our spirits are so borne up, to a due management of afflictions; as to glory in them in the Lord? He tells us, vers. 5. *It is from the shedding abroad of the Love of God in our hearts by the Holy Ghost.* And thence are Believers said to receive the word in much affliction, with joy of the Holy Ghost. 1 Thes. 1. 6. And to take joyfully the spoiling of their goods. This is that I aime at: There is no management, nor improvement of any Affliction, but meerey and solely, by the Consolations of the Holy Ghost: Is it then of any esteeme or valour unto you, that you loose not all your trialls, temptations, and afflictions, but so to value those whereby alone they are rendered usefull.

2. Sinne is the second burden of our lives, and in this the greatest. Unto this, is this Consolation peculiarly suited. So Heb. 6. 17, 18. an Allusion is taken from the man sinner under the Law: who having killed a man at witness, and brought the guilt of his blood upon him selfe, fled with speed for his deliverance to the City of refuge: our great and only refuge from the guilt of sinne, is the Lord Jesus Christ: in our flying to him, doth the Spirit administer consolation to us. A sinne of sin fills the heart with troubles and disquietnesses: it is the Holy Ghost, which gives us peace in Christ: For it gives an apprehension of mercy, and the Holy Ghost sheds abroad the Love of God in our hearts. From thence doth Satan, and the Law accuse us, as objects of Gods hatred, the Spirit beares witness with our spirits, that we are the Children of God. There is not any one engine

§. 6.



or instrument, that *sin* useth, or sets up against our peace, but one effect or other of the Holy Ghost towards us, is suited and fitted to the casting of it downe.

¶ 7.

In the whole course of our *obedience* are his consolations necessary also; That we may goe through with it *cheerfully*, willingly, patiently to the end. This will afterwards be more fully discovered as to particulars, when I come to give directions for our communion with this blessed comforter. In a word, in all the *concernments* of this life, and in our whole expectation of another, we stand in need of the *consolations* of the Holy Ghost.

¶ 8.

Without them, we shall either *despise* afflictions, or *faint* under them, and God be neglected, as to his intendments in them.

Without them, *sin* will either *burden* us to a contempt of it, or cast us downe to a neglect of the remedies, graciously provided against it.

Without them, *duties* will either *puff* us up with pride, or leave us without that *sweetnesse* which is in new obedience.

Without them, *prosperity* will make us *caruall*, *sensuall*, and to take up our contentment in these things, and utterly weaken us for the trials of adversity.

Without them, the *comforts* of our *Relations*, will separate us from God, and the *loss* of them make our hearts as *Nobels*.

Without them, the *calamity* of the Church will *conquer* us; and the *prosperity* of the Church will *conquer* us.

Without them, we shall have *wisdom* for no worke, *Peace* in no condition, *strength* for no duty, *success* in no triall, *joy* in no state, no *comfort* in life, no *light* in death?

¶ 9.

Now our Afflictions, our *sin*, and our obedience, with the Attendencies of them respectively, are the great *concernments* of our lives, what we are, in reference unto God, is comprized in them, and the due *management* of them, with their contraries, which come under the same rule; Through all these, doth there run a line of consolation from the Holy Ghost, that gives us a joyfull issue throughout: How sad is the condition of those soules destitute of these consolations? What poor *sinners* are they forced to betake themselves unto? What *Giants* have they to encounter in their own strength: and whether they are conquered, or seem to conquer, they have nothing but the misery of their trials.

2. The second thing considerable, to teach us to put a due valuation on the consolations of the Holy Ghost, is, the matter of them, or that wherewith he comforts us. Now this may be referred to the two heads, that I have formerly treated of: the Love of the Father, and the Grace of the Son: All the consolations of the Holy Ghost consist in his acquainting us with, and communicating unto us, the Love of the Father, and the Grace of the Sonne: nor is there any thing in the one or the other, but he makes it a matter of consolation to us; so that indeed we have our communion with the Father in his Love, and the Sonne in his Grace, by the operation of the Holy Ghost.

1. First, He communicates to us, and acquaints us with the Love of the Father. Having informed his Disciples with that ground and foundation of their consolation, which by the comforter they should receive, our blessed Saviour, Joh. 16. 27. shuns up all in this, *The Father himselfe loveth you*: This is that which the Comforter is given to acquaint us withall; even that God is the Father, and that he loves us. In particular, that the Father the first Person in Trinity, considered so distinctly, loves us. On this account is he said so often to come forth from the Father, because he comes in pursuit of his Love, and to acquaint the Hearts of Believers therewith, that they may be comforted and established. By perswading us of the eternall, and unchangeable Love of the Father, he fills us with Consolation. And indeed all the effects of the Holy Ghost before mentioned, have their tendency this way. Of this Love, and its transcendent excellency you heard at large before. Whatever is desirable in it, is thus communicated to us by the Holy Ghost. A sense of this is able, not only to relieve us, but to make us in every condition to rejoyce with joy unspeakable, and glorious. It is not with an increase of *Corn, and Wine, and Oyle*; but with the shining of the countenance of God upon us, that he comforts our soules, Psal. 4. 6. *The world hateth me, (may such a soule as hath the spicie say,) but my Father loves me. Men despise me, as an Hypocrite, but my Father loves me, as a Child. I am poore in this world, but I have a rich inheritance in the love of my Father. I am strained in all things but there is bread enough in my Fathers house. I morne in secret, under the power of my lusts, and sin, where no eye sees me; yea, but the Father sees me, and is full of compassi-*

§. 111

on. With a sense of his kindnesse, which is *better then life*, I rejoyce in tribulation, glory in affliction, triumph as a conquerour, Though I am *killed all the day long*, All my sorrowes have a *bottom* that may be fathomed; my *trials bounds*, that may be compassed: but the *breadth*, and *depth*, and *height* of the love of the Father, who can expresse? I might render glorious this way of the spirits *comforting us*, with the Love of the Father, by comparing it with all other *causes*, and *meanes* of joy and consolation whatever. And so discover their *emptinesse*, its *fullnesse*, their *nothingnesse*, its being *all*, as also by revealing the properties of it before rehearsed.

§. 12.

Againe, He doth it by *communicating* to us, and acquainting us with the *Grace* of Christ. All the *fruits* of his purchase, all the *desireablenesse* of his Person, as we are interested in him. The grace of Christ (as I formerly discoursed of at large) is referred to two heads: The *Grace* of his Person; and of his *Office*, and *Workes*. By both these doth the Holy Ghost administer *Consolation* to us, *Joh. 14. 15.* He *glorifies* Christ; by revealing his *Excellencies*, and *desireablenesse* to believers, as the *chiefest* of *ten thousand*, altogether lovely. And then he shewes them of the things of Christ; his *Love*, *grace*, all the *fruits* of his *Death*, *Suffering*, *Resurrection*, and *Intercession*, and with these supports their hearts and soules. And here whatever is of refreshment in the *pardon* of *sins*, *deliverance* from the *curse*, and *wrath* to come, in *justification*, and *adoption*, with the *innumerable priviledges* attending them in the *hope* of glory given unto us, comes in on this head of account.

§. 13.

Thirdly, The *Principle*, and fountain of all his *actings* for our *Consolation* comes next under consideration to the same end, and this leads us a little *nearer* to the *Communion* intended to be directed in. Now this is his own great *Love*, and infinite *condescension*. He *willingly proceedeth*, or *comes forth* from the Father to be our *comforter*. He *knew* what *we were*, and what *we could doe*, and what *would be our dealings* with him. He *knew* we would *grieve* him, *provoke* him, *quench* his *motions*, *desire* his *dwelling place*; and yet he would come to be our *comforter*. Want of a due *consideration* of this great *Love* of the Holy Ghost, weakens all the *principles* of our *obedience*. Did this dwell, and abide upon our hearts, what a *deare valuation* must

must we needs put upon all his operations and actings towards us? Nothing indeed is valuable, but what comes from love and goodwill. This is the way the Scripture takes to raise up our hearts, to a right and due estimation of our Redemption by Jesus Christ. It tells us that he did it freely, that of his own Will he hath laid downe his life, that he did it out of love. *Herein is manifested the love of God, that he laid downe his life for us*; he loved us, and gave himselfe for us. He loved us, and washed us with his own blood. Hereunto it adds our state and condition, considered as he undertook for us, *sinners, enemies, dead, alienated*; then he loved us, and dyed for us, and washed us with his blood. May we not hence also have a valuation of the dispensation of the Spirit for our consolation? He proceeds to that end from the Father; he distributes as he will, workes as he pleaseth. And what are we towards whom he carrieth on this work? *Forward, perverse, unthankfull*, grieving, vexing, provoking him. Yet in his love and tendernes, doth he continue to doe us good. Let us by Faith consider this Love of the Holy Ghost. It is the head, and fource of all the communion we have with him in this life. This is, as I said, spoken only to prepare our hearts to the communion proposed: and what a little portion is it, of what might be spoken? how might all these considerations be aggravated? what a numberlesse number might be added? it suffices that from what is spoken it appeares, that the work in hand is amongst the greatest duties, and most excellent privileges of the Gospel.

1 Joh. 4. 6.  
Gal. 2. 20.  
1 Jvcl. 1. 7.

## CHAP. VII.

*The generall wayes of the Saints acting in Communion with the Holy Ghost.*

**A**S in the account given of the Actings of the Holy Ghost in us, we manifested first the generall adjuncts of his actings, or the manner thereof; so now in the description of the Returnes of our soules to him, I shall in the first place, propose the generall actings of Faith, in reference to this work of the Holy Ghost, and then descend unto particulars:

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6. 1.

Now there are three generall wayes, of the soules deportment in this communion, expressed all negatively in the Scripture, but all including positive duties.

- §. 2. 1. Now these are First, *Not to grieve him.*  
 2. Secondly, *Not to quench his motions.*  
 3. Thirdly, *Not to resist him.*
- §. 3. There are three things considerable in the Holy Ghost.
1. First His *Person*, as dwelling in us.
  2. Secondly his *actions* by Grace, or his motions.
  3. Thirdly His *working* in Ordinances of the word, and the Sacraments; all for the same end and purpose.

To these three, are the three cautions before suited.

1. First, not to grieve him, in respect of his *Person* dwelling in us.

2. Secondly, Not to quench him, in respect of the *actions*, and motions of his grace.

3. Thirdly, Not to resist him in respect of the *Ordinances* of Christ and his gifts, for their administration. Now because the whole generall duty of Believers in their communion with the Holy Ghost, is comprised in these three things; I shall handle them severally.

- §. 4. The First Caution concernes his *Person* immediately, as dwelling in us. It is given Eph. 4. 30. *Grieve not the holy Spirit of God.* There is a complaint, *Isai. 63. 10.* of them who vexed, or grieved the Spirit of God. And from thence doth this Caution seem to be taken. That it is the *Person* of the Holy Ghost which is here intended, is evident.

First, from the *Phrase*, or manner of expression, with a double article *ὁ ἅγιος τὸ ἄγιον*, that holy spirit: And also,

2. From the *work* assigned to him in the following words, of *Sealing* to the day of Redemption. Which (as hath been manifested,) is the work of the Holy Ghost. Now whereas this may be understood of the spirit in others, or in our selves; it is evident that the Apostle intends it in the latter sense, by his addition of that signall, and eminent priviledge which we our selves enjoy by him, he *seals* us to the day of redemption.

Let us see then the tendency of this expression, as comprizing the first Generall rule of our communion with the Holy Ghost. *Grieve not the spirit.*

This

The terme of *grieving*, or *affecting with sorrow*, may be considered either *Activly*, in respect of the Persons *grieving*; or *Passively* in respect of the Persons *grieved*. In the latter sense the expression is *Metaphoricall*; the Spirit cannot be *grieved*, or *affect*ed with sorrow, which inferrs alteration, disappointment, weaknesse, all incompatible with his infinite perfections: yet men may *activly* do that which is fit and able to grieve any one that stands *affect*ed towards them, as doth the Holy Ghost. If he be not grieved it is no thanks to us, but to his own unchangeable nature. So that there are two things denoted in this expression.

First, That the Holy Ghost is affected towards us, as one that is loving, carefull, tender, concerned in our good, and *will doings*, and therefore upon our *miscarriages* is said to be grieved. As a good friend of a kind, and loving nature is apt to be so on the miscarriage of him whom he doth affect. And this is that we are principally to regard in this caution as the ground and foundation of it; the *Love*, *Kindnesse*, and *tendernesse* of the Holy Ghost unto us. *Grieve him not*.

Secondly, That we may doe those things, that are proper to grieve him, though he be not *passively* grieved; our sin being no lesse therein, then if he were grieved as we are. Now how this is done, how the Spirit is grieved, the Apostle declareth in the contexture of that discourse, verses 21, 22, 23, 24. He *presseth* to a progresse in *Sanctification*, and all the fruits of Regeneration vers. 25, 26, 27, 28, 29. He dehorts from sundry particular evils, that were contrary thereto, and then gives the generall enforcement of the one and the other; and *grieve not the Holy Spirit of God*; that is by coming short of that universall *Sanctification*; which our planting into Christ doth require. The positive duty included in this caution, of not grieving the holy Spirit is this; That we *pursue* universall Holinesse with regard unto, and upon the account of the *love*, *kindnesse*, and *tendernesse* of the Holy Ghost. This is the foundation of our Communion, we have in generall. When the soul considers the *love*, *kindnesse* and *tendernesse* of the Holy Ghost unto him, when he considers all the fruits and acts of his love and good will towards him, and on that account, and under that consideration,



because he is so concerned in our ways, & walkings, to abstaine from evils & to walke in all duties of Holinesse, this is to have communion with him. This consideration that the Holy Ghost, who is our Comforter, is delighted with our abstinence, grieved at our evils, and follies, being made a continuall motive to, and reason of our close walking with God in all holinesse, is, I say, the first generall way of our Communion with him.

§. 6.

Here let us fixe a little. We loose both the power and pleasure of our Obedience, for want of this consideration. We see on what account the Holy Ghost undertakes to be our Comforter, by what ways and meanes he performes that Office towards us: what an unworthy thing it is to grieve him, who comes to us on purpose to give us consolation? Let the soule in the whole course of its obedience exercise its selfe by faith to thoughts hereof, and lay due weight upon it. The Holy Ghost in his infinite love and kindnesse towards me, hath condescended to be my Comforter; He doth it willingly, freely, powerfully; what have I received from him? In the multitude of my perplexityes how hath he refreshed my soule? Can I live one day without his consolations? And shall I be regardlesse of him in that wherein he is concerned? shall I grieve him by negligence, sinne and folly? shall not his love constrain me to walke before him to all well pleasing? So have we in generall, fellowship with him.

§. 7.

The second is that of the 1 Thess. 5. 19. *Quench not the Spirit.* There are various thoughts about the sense of these words. The Spirit in others, that is, their spirituall gifts say some. But then it falls in with what follows vers. 20. *despise not Prophecyng.* The Light that God hath set up in our hearts, say others. But there is that called absolutely *the Spirit.* It is the Holy Ghost himselfe that is here intended. Not immediately, in respect of his Person, in which regard he is said to be grieved, which is a Personall affection: but in respect of his motions, adings, & operations. The Holy Ghost was typified by the fier, that was allways kept alive on the Altar. He is also called a Spirit of burning. The reasons of that Allusion are manifold, not now to be insisted on. Now the oppositt that is made to fier in its adings, is by quenching. Hence the opposition made to the adings of the Holy Ghost are called *Quenching of the Spirit,*

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rit, as some kind of wet wood will doe, when it is cast into the fire. Thence are we said in pursuance of the same metaphor, *Αναζωοποιεῖν*, to stirre up with new fire the gifts that are in us. The Holy Ghost is striving with us, acting in us, moving variously for our growth in grace, and bringing forth fruit meet for the principle he hath indued us withall. Take heed (saith the Apostle) least by the power of your *lusts* and *temptations*, you attend not to his workings, but hinder him in his good will towards you; that is, what in you lyeth.

This then is the second *Generall Rule* for our *Communion* with the Holy Ghost. It respects his gracious *operations* in us, and by us. There are severall and *various ways*, whereby the Holy Ghost is sayd to *act*, *ex. 11.*, and put forth his power in us: partly by moving upon and stirring up the Grace we have received: partly by new supplys of Grace from Jesus Christ, falling in with occasions for their *exercise*, rayling good motions immediately, or occasionally within us, all tending to our *substance* in obedience, and walking with God. All these are we carefully to *observe* and take notice of. Consider the *Fountaine*, whence they come & the end which they lead us unto; Hence have we *Communion* with the Holy Ghost, when we can consider him by faith, as the immediate author of all supplys, assistances, and the whole reliefe we have by Grace, of all good *actings*, *risings*, motions in our hearts, of all striving and contending against sinne; When we consider I say all these his *actings*, and workings in their tendencies to our consolation, and on that account are carefull and watchfull to improve them all to the end aymed at, as coming from him, who is so loving and kind, and tender to us; we have *Communion* with him.

This is that which is intended. Every gracious acting of the blessed Spirit in and towards our soules, is constantly by Faith to be considered as *coming* from him in a peculiar manner: His minde, his good will, is to be observed therein. Hence care and diligence for the improvement of every motion of his will arise, thence reverence of his presence with us, with due spirituall regard to his Holinesse doth ensue, and our soules are wonted to entercourse with him.

3. The third caution concernes *him*, and his *works*, in the dispensation of that great *ordinance* of the Word. Stephen tells

§. 8.

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the *Jewes* Act. 7. 51. that *They resisted the Holy Ghost*, How did they do it? why as their *Fathers* did it. As your *Fathers* did, so do ye. How did their *Fathers* resist the *Holy Ghost*? verſ. 52. They persecuted the *Prophets* and ſlew them; their oppoſition to the *Prophets* in preaching the *Gospell*, or their ſhewing of the coming of the juſt one, was their *reſiſting* of the *Holy Ghost*. Now the *Holy Ghost* is ſaid to be reſiſted in the contempt of the preaching of the word, becauſe the gift of preaching of it is from him. The *manifeſtation of the Spirit is given to profit*. Hence when our Saviour Promiſeth the Spirit to his *Disciples*, to be preſent with them for the conviction of the world; he tells them he will give them a *mouth and wiſedome*, which their adverſaries ſhall not be able to gaineſay, nor reſiſt: Luk. 20. 16. concerning which in the accompliſhment of it in *Stephen*, it is ſaid that they were not able to reſiſt the Spirit by which he ſpoke, Act. 6. 10. The *Holy Ghost* then ſetting up a *miniſtry* in the Church, ſeparating men thereto, furniſhing them with gifts and abilities for the diſpenſation of the Word; the not obeying of that word, oppoſing of it, not falling down before it, is called reſiſting of the *Holy Ghost*. This in the examples of the wickedneſſe of others are we cautioned againſt. And this enwraps the third generall Rule of our Communion with the *Holy Ghost*; in the diſpenſation of the Word of the *Gospell*, the Authority, wiſdome and goodneſſe of the *Holy Ghost*, in furniſhing men with gifts for that end, and purpoſe, and his preſence with them, as to the vertue thereof, is to be eyed, and ſubjection given unto it on that account. On this reaſon I ſay, on this ground, is obedience to be yeilded to the word, in the miniſteri all diſpenſation thereof; becauſe the *Holy Ghost* and he alone doth furniſh with gifts to that end and purpoſe. When this conſideration cauſeth us to fall low before the word, then have we Communion with the *Holy Ghost* in that Ordinance. But this is commonly Spoken unto.

## CHAP. VIII.

*Particular Directions for Communion with the Holy Ghost.*

**B**Efore I name Particular Directions for our Communion with the Holy Ghost, I must premise some *Cautions*, as farre as the *directions* to be given concern his worship. §. I.

First, The *Divine Nature* is the Reason, and cause of all worship; so that it is impossible to worship any one person, and not worship the whole Trinity: It is (and that not without ground) denied by the *Schoolmen*, that the *formall Reason* and object of divine worship, is in the persons *precisely* considered; that is under the *formally* constitutive Reason of their personality, which is their *Relation* to each other: But this belongs to the *Divine Nature*, and *Essence*, and to their *distinct* persons as they are *admitted* with the *Essence* it selfe. Hence is that way of praying to the Trinity, by the repetition of the same Petition, to the severall persons (as in the *Litany*) *groundlesse*, if not impious. It supposeth that one person is worshipped, and not another, when each person is worshipped as God, and each person is so. As though we first should desire one thing of the Father, and be heard and granted by him, then aske the same thing of the Son, and so of the Holy Ghost; And so act as to the same thing three distinct acts of worship, and expect to be heard, and have the same thing granted three times distinctly, when all the workes of the Trinity *ad extra*, are indivisible.

The proper, and peculiar object of divine worship, and invocation, is the *Essence* of God in its infinite *Excellency*, dignity, *Majesty*, and its causality as the first *soveraigne cause* of all things: Now this is common to all the three Persons, and is proper to each of them; not *formally*, as a Person, but as God blessed for ever. All adoration respects that which is common to all: so that in each Act of Adoration and worship, all are adored, and worshipped. The Creatures worship their Creator; and a man him in whose image he was created, viz. him from whom descendeth every good and perfect gift; all this describing God, as God. Hence,

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Secondly, when we begin our Prayers to God the Father, and end them in the name of *Jesus Christ*: yet the Sonne is no lesse invocated, and worshipped in the beginning then the Father, though he be peculiarly mentioned as mediator in the close; not as Sonne to himselfe, but as Mediator to the whole Trinity, or God in Trinity. But in the invocation of God the Father, we invoke every Person, because we invoke the Father as God; every Person being so.

Thirdly, In that heavenly Directory which we have, Eph. 3. 18. this whole businesse is declared: our access in our worship is said to be to the Father; and this through Christ, or his mediation by the Spirit, or his assistance. Here is a distinction of the Person, as to their operations; but not at all as to their being the object of our Worship. For the Sonne, and the Holy Ghost are no lesse worshipped, in our access to God, then the Father himselfe. Only the Grace of the Father, which we obtain by the mediation of the Sonne, and the assistance of the Spirit, is that which we draw nigh to God for. So that when by the distinct dispensation of the Trinity, and every Person, we are lead to worship; that is, to act Faith on, or invoke any Person, we doe herein worship the whole Trinity, and every Person, by what name soever, of Father, Sonne, or Holy Ghost, we invoke him. So that this is to be observed in this whole matter; That when any work of the Holy Ghost (or any other Person) which is appropriated to him (we never exclude the concurrence of other Persons) draws us to the worship of him; yet he is not worshipped exclusively, but the whole Godhead is worshipped.

Fourthly. These Cautions being premised, I say, that we are distinctly to worship the Holy Ghost. As it is in the case of Faith, in respect of the Father and the Sonne, Joh. 14. 1. *Believe in God, believe also in me.* This extends it selfe no lesse to the Holy Ghost. Christ called the Disciples for the acting of Faith on him, he being upon the accomplishment of the great worke of his Mediation: and the Holy Ghost now carrying on the work of his delegation requireth the same. And to the same purpose are their distinct operations mentioned. *My Father worketh hitherto, and I worke.* Now as the formall Reason of the worship of the Sonne, is not his mediation, but his being God, his mediation being a powerfull motive thereto; so the formall Reason of

of our worshipping the Holy Ghost, is not his being our comforter, but his being God, yet his being our comforter is a powerful motive thereunto.

This is the summe of the first Direction. The Grace, actions, Love, effects of the Holy Ghost, as he is our Comforter, ought to stir us up, and provoke us to Love, worship, believe in, and invoke him: though all this being directed to him as God, is no lesse directed on that account, to the other Persons, then to him, only by the fruits of his Love towards us, are we stirred up unto it.

These things being presupposed; let the Saints learne to act faith distinctly on the Holy Ghost, as the immediate efficient cause of all the good things mentioned. Faith I say to believe in him; and Faith in all things to believe him, and to yeeld obedience to him. Faith, not imagination. The distinction of the Persons in the Trinity, is not to be fancied but believed. So then, the Scripture so fully, frequently, clearly, distinctly ascribing the things we have been speaking of, to the immediate efficiency of the Holy Ghost, Faith closeth with him, in the truth revealed, and peculiarly regards him, worships him, serves him, waits for him, prayeth to him, prayeth him; All these things, I say, the Saints doe in Faith; The person of the Holy Ghost, revealing his selfe in these operations, and effects, is the peculiar object of our Worship. Therefore when he ought to be peculiarly honoured, and is not, he is peculiarly sinned against. Acts 5. 2. Ananias is said to lye to the Holy Ghost: not to God, which being taken essentially, would denote the whole Trinity, but peculiarly to the Holy Ghost. Him he was to have honoured peculiarly, in that especiall gift of his, whil he made profession of: not doing it, he sinned peculiarly against him. But this must be a little farther branched into particulars.

Let us then lay weight on every Effect of the Holy Ghost, in any of the Particulars before mentioned, on this account, that they are acts of his Love, and power towards us. This faith will doe that takes notice of his kindness, in all things. Frequently he performes, in sundry particulars, the office of a Comforter towards us, and we are not the lesse comforted; we take no notice at all of what he doth. Then is he grieved. Of those who doe receive and own the Consolation he tenders, and administers;



how few are there that consider him as the *comforter*, and rejoyce in him as they ought. Upon every work of *consolation* that the Believer receives, this ought his Faith to resolve upon. This is from the *Holy Ghost*. He is the *comforter*, the *God of all Consolation*. I know there is no *joy*, *peace*, *hope*, nor *comfort* but what he *works*, gives and bestowes; and that he might give me this *Consolation*, he hath willingly condescended to this office of a *Comforter*, his *Love* was in it, and on that account doth he continue it. Also he is sent by the *Father* and *Sonne* for that end and purpose. By this meanes come I to be partaker of my *joy*; it is in the *Holy Ghost*; of *consolation*, he is the *comforter*. What price now shall I set upon his *Love*. How shall I value the mercy, that I have received?

§ 8. This I say, is applicable to every particular effect of the *Holy Ghost* towards us; & herein have we *communion* and *fellowship* with him, as was in part discovered in our handling the particulars. Doth he shed abroad the *Love of God* in our hearts? doth he witnesse: unto our *Adoption*? the soule considers his presence, ponders his *Love*, his condescension, goodnessse, and kindnessse, is filled with reverence of him, and care not to grieve him, and labours to preserve his *Temple*, his *Habitation* pure and holy.

§ 9. Again, with him causeth in us *Returning* praise, and thanks, and honour, and glory, and blessing to him, on the account of the mercies and priviledges which we receive from him, which are many: Herein consists our next direction. So do we with the *Sonne of God* on the account of our *Redemption*. To him that loved us, and washed us with his own blood; to him be praise and glory, Rev. 1. 6, 4, 14. And are not the like praises and blessings due to him, by whom the work of *Redemption* is made effectual to us? who with no lesse infinite love undertook our *consolation*, then the *Sonne* our *Redemption*? when we feele our hearts warmed with *joy*, supplied in *peace*, established in our obedience, let us ascribe to him the praise that is due to him; blesse his name, and rejoyce in him.

§ 10. And this glorifying of the *Holy Ghost* in thanksgivings, on a spirittuall sense of his *consolation*, is no small part of our communion with him. Considering his free engagement in this work, his coming forth from the *Father* to this purpose, his mission by the *Son*, and condescension therein, his *Love* and kindnessse, the

the soule of a believer, is powred out in thankfull praises to him, and is sweetly affected with the duty. There is no duty that leaves a more heavenly savour in the soule then this doth.

Also in our prayers to him, for the carrying on the work of our consolation, which he hath undertaken by our communion with him. *John* praises for Grace and peace from the seven spirits that are before the Throne; or the Holy Ghost, whose operations are perfect and compleat. This part of his worship is expressly mentioned frequently in Scripture, and all others do necessarily attend it. Let the Saints consider, what need they stand in of these effects of the Holy Ghost before mentioned, with many such others, as might be insisted on. Weigh all the privileges, which we are made partakers of. Remember that he distributes them as he will; that he hath the Sovereigne disposall of them, and they will be prepared for this duty.

§. 11.

How and in what sense it is to be performed, hath been already declared: what is the formall reason of this worship, and ultimate object of it, I have also manifested. In the duty it selfe is put forth no small part of the life, Efficacy, and vigor of Faith: and we come short of that enlargednesse of spirit in dealing with God, and are straightned from walking in the breadth of his waies, which we are called unto, if we learne not our selves to meet him with his worship in every way, he is pleased to communicate himselfe unto us. In these things he does so, in the person of the Holy Ghost; In that person do we meet him, his Love, Grace, and Authority, by our prayers and supplications.

§. 12.

Again, Consider him as he condescends to this delegation of the Father, and the Sonne, to be our Comforter, and ask him daily of the Father in the name of Jesus Christ. This is the daily work of Believers. They look upon, and by Faith consider the Holy Ghost, as promised to be sent: In this promise they know lies all their Grace, peace, mercy, joy, and hope. For by him so promised; and hid alone, are these things communicated to them. If therefore our life to God, or the joy of that life be considerable, in this we are to abound: to ask him of the Father, as Children doe of their Parents, daily bread. And as in this asking and receiving of the Holy Ghost, we have communion with the Father, in his Love, whence he is sent, and with the Son

§. 13.

In his *Grace*, whereby he is obtained for us, so with himselfe, on the account of his *voluntary condescension* to this dispensation. Every request for the Holy Ghost, implies our closing with all these; *Oh the Riches of the Grace of God.*

§ 14.

Humbling our selves for our miscarriages in reference to him, is another part of our communion with him. That we have grieved him, as to his Person, *quenched* him, as to the motion of his grace, or *resisted* him in his Ordinances, is to be mourned for, as hath been declared. Let our Soules be humbled before him on this account. This one considerable Ingredient of *Godly sorrow*, and the thoughts of it, are as suitable to the affecting of our Hearts with humiliation, and indignation against sin, as any other whatever. I might proceed in the like considerations; as also make application of them to the particular effects of the Holy Ghost enumerated; but my designe is only to *point* out the heads of things, and to leave them to the improvement of others.

§ 15.

I shall shut up this whole discourse with some considerations, of the *sadness* and condition of men not interested in this promise of the Spirit, nor made partakers of his Consolation.

1. They have no *true Consolation* or comfort by their Estate & condition what it will. Are they under *affliction* or in trouble? They must beare their own *burden*; and how much to weak they are for it, if God be pleased to lay on his *hand* with more weight then ordinary, is easily known. Men may have *stourness* of Spirit, and put on great *Resolutions* to wrestle with their troubles. But when this is meerly from the naturall spirit of a man,

1. For the most part it is but an outside. It is done with respect to others, that they may not appeare low spirited, or dejected. Their hearts are eaten up and devoured with *worries* and *anxiety* of minde. Their thoughts are perplexed; and they are still striving, but never come to a conquest. Every new trouble, every little alteration in their trialls, puts them to new *vexation*. It is an ungrounded resolution that beares them up and they are easily shaken.

2. Secondly what is the best of their resolves and enduring? It is but a *contending* with God, who hath entangled them; the *struggling* of a *slave* under a mountaine. Yea though on outward considerations and principles, they endeavour after *patience* and *tolerance*

tolerance; yet all is but a contending with God; a striving to be quiet under that which God hath sent on purpose to disturb them: God doth not *afflict* men without the Spirit, to exercise their patience; but to disturb their peace, and security. All their arming themselves with patience and resolution, is but to keep the hold, that God will cast them out of; or else make them the *meaty* to ruins. This is the best of their consolation in the time of their trouble.

3. Thirdly, if they doe promise to themselves any thing of the care of God towards them, and relieve themselves thereby, as they often doe on one account or another, (especially when they are driven from other holds) all their *reliefe* is but like the dreaming of an hungry man, who supposeth that he eateth and drinketh, and is refreshed; but when he awaketh, he is empty, and disappointed. So are they as to all their reliefe, that they promise to receive from God, and the support which they seem to have from him. When they are awaked at the latter day and see all things clearly, they will find that God was their enemy, laughing at their calamity, and mocking when their feare was on them.

So is it with them in trouble. Is it any better with them in their prosperity? This indeed is often great and is marvellously described in Scripture, as to their lives and oftentimes quiet peaceable ends. But have they any true consolation all their days? They eat, drink, *fl. & p.*, and make merry, and perhaps heap up to themselves: but how little doe these things make them to differ from the beasts that perish? *Solomons* advantage to have the use, and know the utmost of these things much beyond any of the sons of men of our generation, is commonly taken notice of. The account also that he gives of them is known: They are all vanity, and vexation of Spirit. This is their consolation; a *crackling of thornes* under the pot, a sudden flash, and blaze; that begins but to *perish*. So that both *Adversity* and *prosperity* slayeth them, and whether they are laughing or crying, they are still dying.

Secondly, They have no peace; No peace with God; nor in their own soules. I know that many of them upon false bottoms, grounds, and expectations, do make a shift to keep things in some quietnesse. Neither is it my business at present

§. 16

§. 17:

to discover the falshood and unsoundnesse of it. But this is their *State*: True, and *Solid* peace being an effect of the *Holy Ghost* in the hearts of Believers (as hath been declared) they who are not made partakers of him, have no such peace. They may cry *Peace*, *Peace* indeed, when sudden destruction is at hand. The *Principles* of their peace, (as may be easily evidenced) are *darknesse*, or *ignorance*, treachery of Conscience, selfe righteousness, and vaine hope. To these heads may all the principles of their peace be reduced, and what will these avails them in the day when the Lord shall deale with them.

¶ 18.

I might say the same concerning their *joy* and *hope*: they are false and perishing. Let them then consider this, who have satisfied themselves with a perswasion of their interest in the good things of the Gospell, and yet have despised the spirit of Christ. I know there are many that may pretend to him, and yet are strangers from his Grace. But if they *perish* who in profession use him kindly, and honour him, if he dwell not in them with power, where shall they appeare who *oppose* and *affront* him? The Scripture tells us that unless the Spirit of Christ be in us, we are dead, we are reprobates, we are none of Christs without him, you can have none of these *glorious effects* of his towards Believers before mentioned; and you are so farre from enquiring whether he be in you or no, as that you are ready to deride them in whom he is. Are there none who profess the Gospell, who have never once *seriously* enquired, whether they are made partakers of the *Holy Ghost*, or no? you that almost account it a ridiculous thing to be put upon any such *Question*; who looke on all men as vaine pretenders that talke of the Spirit; the Lord awake such men to a sight of their condition, before it be too late. If the *Spirit dwell not in you*, if he be not your Comforter, neither is God your *Father*, nor the *Sonne* your *Advocate*, nor have you any portion in the Gospell. O that God would awake some poor soule to the consideration of this thing; before the neglect and contempt of the *Holy Ghost* come to that despising of him, from which there is no recovery? That the Lord would spread before them all the folly of their hearts, that they may be *ashamed*, and confounded, and do no more Presumptuously.